

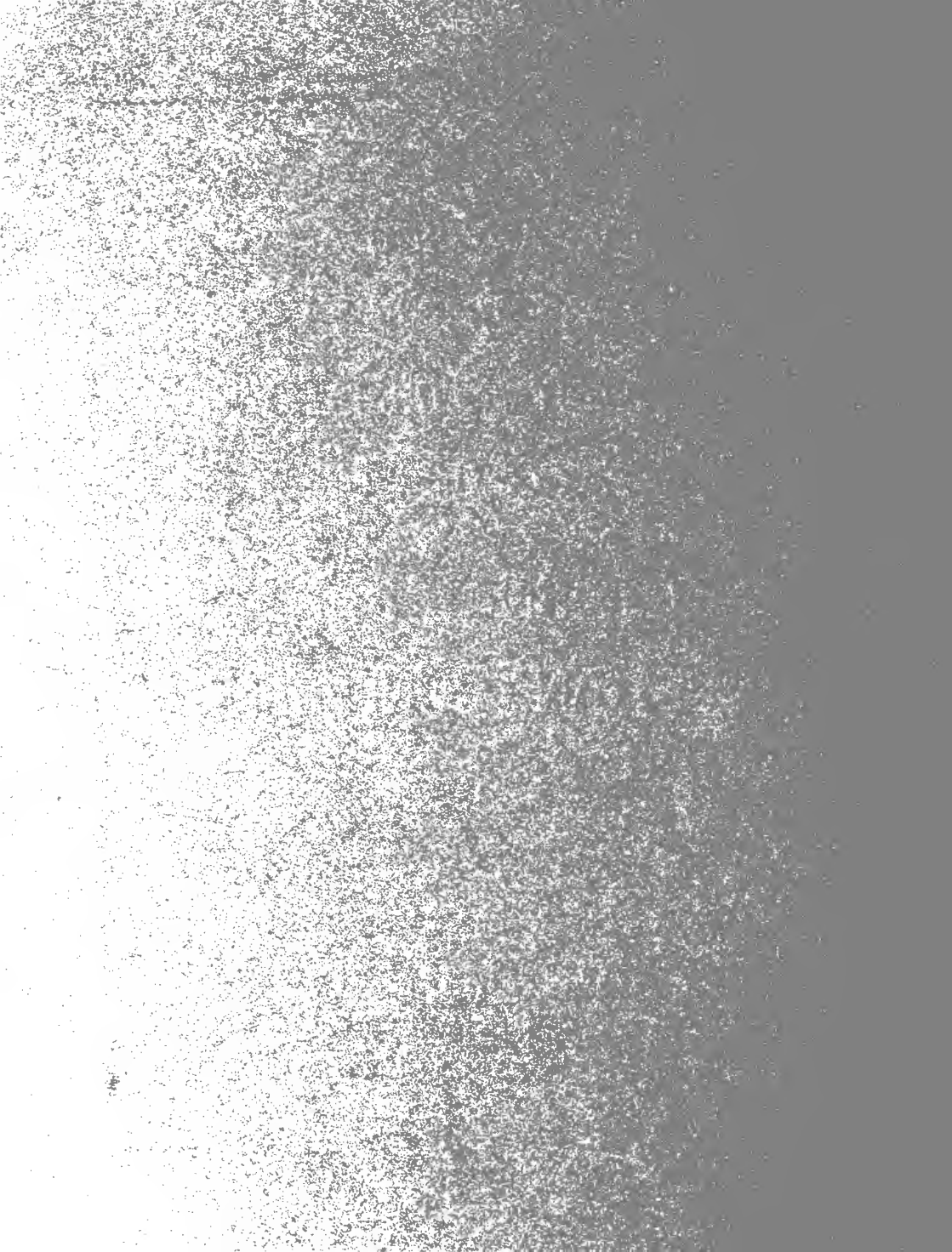
*Ken ...  
...*

10-1-1959

**PROCEEDINGS**  
**and**  
**RELEVANT INFORMATION**  
**of the**  
**SOUTHERN RHODESIA**  
**CHRISTIAN CONFERENCE**



**GOROMONZI**  
**1958**



**PROCEEDINGS**  
**and**  
**RELEVANT INFORMATION**  
**of the**  
**SOUTHERN RHODESIA**  
**CHRISTIAN CONFERENCE**



**GOROMONZI**  
**1958**

Digitized by the Internet Archive  
in 2010 with funding from  
Drew University with a grant from the American Theological Library Association

# RECORD OF THE SOUTHERN RHODESIA CHRISTIAN CONFERENCE

which met at the  
GOROMONZI GOVERNMENT SCHOOL  
AUGUST 29th to SEPTEMBER 2nd, 1958



## OFFICERS FOR THE ENSUING PERIOD

### President:

BISHOP A. M. CLIMENHAGA, P.O. Box 711, Bulawayo

### Vice-president:

REV. H. H. MORLEY WRIGHT, M.B.E., B.Sc., P.B. 709, Marandellas

### Secretary and Treasurer:

REV. HERBERT CARTER, C.B.E., P.O. Box 2868, Salisbury

### Executive Council:

Rev. H. Jesse Lawrence, T.D., 20 Baines Avenue, Salisbury

Rev. Soulby K. Jackson, P.O. Box 45, Fort Victoria

Col. Carl O. Richards, P.O. Box 14, Salisbury (replacing Col. Thompson)

Mr. S. R. Knapp, P.O. Dadaya.

Rev. M. S. Daneel, P.O. Box 533, Salisbury

Miss Tredgold, M.B.E., Runyararo, Harari, Salisbury.

Rev. M. J. Rusike, M.B.E., Kwenda Mission, P.O. Kwenda.

Rev. J. C. Heinrich, Chikore, P.O. Craigmore

Rt. Rev. Bishop A. H. Albrektson, M.B.E. P. O. Mnene, near Belingwe

Rev. E. B. Sayre, P.Bag 30, Fort Victoria

Rev. Canon R. G. Gibbon, P.O. Box B84, Salisbury

Mr. M. M. Moyo, P.Bag 129S, Bulawayo

Rev. J. B. Hove, Zezani Mission, P.O. West Nicholson

Dr. Virginia Kauffman, P.Bag 101M, Bulawayo

## FOREWORD

The Southern Rhodesia Christian Conference was fortunate in its 1958 sessions in being able to meet in the Beit Hall at Goromonzi, through the courtesy of the Principal. A residential conference involves much preparation. The Secretary, with the enthusiastic support of Mr. and Mrs. A. Morris and Miss Edna Garton, made excellent arrangements for accommodation and so laid the foundations for what proved to be a Conference noted for its deep fellowship and debating of a high standard.

The Conference was opened by General Wilfred Kitching, who brought a challenge to the Christian Church to go out to the people and share their lives. Similar challenges came through the devotional sessions at the beginning of each day. All these set a tone to the business: again and again it was evident that the Holy Spirit moved those who spoke.

On more than one occasion the Conference proved to be in line with world trends as there were evidences of a greater understanding and tolerance of very diverse beliefs and traditions. The right method of dealing with Separatist sects came to the fore. While great sympathy was evident in dealing with individual cases when application for membership of the Conference came forward, there was also the clear demand that careful investigation of each case was essential with a view to preserving "what has been committed to our care." The coming together of nearly a score of religious bodies in the one Conference is a matter of gratitude to God. The need for the divisions is ever a source of humility and questioning. These are healthy signs and are in line with world opinion.

The Officers of the Conference have been conscious for a long time of the need to become affiliated with the International Missionary Council and through it to the World Council of Churches. Fears on the part of some were expressed as to the wisdom of this step. Much prayerful consideration must be given to this matter in the intervening two years. The Conference must do nothing to cause any of its member bodies injury, but rather, in deep humility, must all member bodies seek from God the way forward. A decision will need to be made in 1960. It is hoped that all who read these words will in penitence and prayer seek to find out God's will, that the right way may be found.

The effectiveness of the work of the committees, meeting on the two days preceding the Conference, was evident in the discussions. A larger African representation on these important committees is vital to the progress of our multi-racial Conference. Good committee work saves much time and avoids fruitless debate in the sessions.

The Conference of 1958 has the distinction of finding a way whereby pronouncements on matters of public importance can be made between conferences. It is a matter of some importance that the Conference does not remain silent when matters of great importance to the people are being debated. The Church has a witness to bear in things political, because Christ came "that they might have life and have it more abundantly." Political leaders cannot ignore the Church when it can speak with one voice.

Some of the main addresses were given by Ministers engaged in European work. It is our hope that increasingly the Conference will be fully representative of workers in all aspects of evangelism.

H. H. MORLEY WRIGHT,

President, S.R.C.C., 1958

# DAILY RECORD

FRIDAY, August 29th

## OPENING OF CONFERENCE

The first Devotional session was conducted by the Rev. E. L. Sells, who laid emphasis on the fact that the Conference and other similar bodies came together in the unity of the faith and aim which grew out of the Christ-like mind and personal devotion. Mrs. Sells sang a solo on the theme of spiritually companying with Christ in His own experiences.

General Wilfred Kitching, International Leader of the Salvation Army, arrived with Mrs. Kitching, a Staff Officer and Colonel Victor Thompson, and officially opened the Conference. His address appears in these Minutes. The President warmly thanked the General for his timely message.

Initial thanks were expressed by the President to the Acting Principal of Goromonzi School, and to Mr. and Mrs. A. C. Morris and other helpers for their preparations for holding the Conference at the School.

After the tea interval the President addressed the Conference. The substance of the address, which was much appreciated by the Conference, appears in these Minutes.

Visitors present at this session were welcomed.

## VOTING MEMBERS

The roll call of voting members was taken, the names put forward by the respective denominations being as follows:—

**American Board:** Revs. J. C. Heinrich, E. Mwadire, Mr. E. J. Mlambo, Miss Torrence.  
**Anglican Mashonaland:** Canon Chipunza, Canon Gibbon, Mr. Mumford, Miss Tredgold, Miss Hook, Brigadier Woodhouse, Miss Dines, Miss Lister.

**Anglican, Matabeleland:** Rev. O. Somkence.

**Baptist Association:** Rev. S. Hudson-Reed.

**Brethren:** Rev. A. J. Book, Rev. H. F. Kipe, Dr. R. V. Kauffman, Mr. I. Kumalo, Mr. M. Dube, Mr. M. M. Moyo.

**British and Foreign Bible Society:** Rev. M. W. Booth, Mrs. Booth.

**C.C.A.P.:** Revs. H. M. L. du Toit, L. Makwalo, M. S. Daneel.

**Church of Christ:** Mr. S. R. Knapp, Mr. J. V. L. Nathan, Rev. J. N. Hlambelo.

**Church of Sweden:** Rev. J. . Hove, Rev. W. Hove, Mr. J. S. Hove, Mr. E. Hove, Mr. E. Hoko, Miss M. Linge, Miss K. Swensson, Dr. Bergman, Mr. Engdahl, Mr. R. Stenlund.

**D.R.C.:** Rev. S. K. Jackson, Mr. F. Potgieter, Mr. T. H. Barnard, Miss G. Genis, Miss S. Knott, Rev. J. le Roux, Rev. C. J. Chikasha, Rev. C. G. Wekwete, Dr. Steyn.

**Free Methodist:** Rev. E. B. Sayre, Rev. T. Houser, Mrs. Sayre.

**L.M.S.:** Miss J. Childs, Mr. K. M. Smith, Revs. G. R. Griffiths, A. Mzileti, P. S. King.

**Methodist (American):** Revs. P. Hassing, M. W. Murphree, J. Machiri, P. Nyamukapa, Mr. M. Wakatama, Miss V. Otto, Mr. Muhlanga, Miss I. Scovill, Mrs. Sells, Miss G. Otto.

**Methodist (British):** Miss H. Thomlinson, Miss M. Baker, Mr. H. J. Malaba, Revs. E. M. Musa, C. B. Manyoba, M. J. Rusike, A. Mosley, B. Graaff, H. Buckley, Mr. P. R. Muchatuta.

**Presbyterian:** Rev. T. Kanyowa.

**Salvation Army:** Lt.-Col. P. Rive, Brig. Erikson, Mrs. Brig. Erikson, Brig. Doris Dolman, S/M. Kathleen Kendrick, S/M. Clara Stanley, Sr. Capt. J. Nhari, Sr. Capt. K. Anderson, Sr. Capt. J. Chinake, Capt. C. Gauntlet.

**S.A.G.M.:** Miss McGill, Mr. L. Mukondomi, Mr. Smith.

**A.M.E.:** Observers only.

**Southern Baptists:** Dr. R. T. Bowlin.

## NOTICES OF MOTION

Notices of motion were received: "Workers on the Railway" and "Keeping the Lord's Day" (Dr. v.d. Merwe), and "A Continuing Committee for Farms" (Rev. J. C. Heinrich).

## ADDRESS

Professor Eric Stokes, of the University College, addressed the Conference on the subject "Faith and Intellect." A precis of this address is contained in these Minutes. There were comments and questions.

## REPORT OF EXECUTIVE COUNCIL

The report was read by the Secretary, and will be found in the Minutes.

The Conference accepted the recommendation of the Executive that the Rhodesian Baptist Association and the Southern Baptist organisation be received into membership with the Conference.

Conference then proceeded to deal with the subject of Separatist Churches and the specific application of the African Apostolic Faith Mission of Rhodesia for membership of the Conference. The Secretary spoke on the principles which arise from New Testament teaching and the history of Christian Churches. Attention was drawn by several speakers to the necessity for ascertaining the "basis of faith" held by such bodies and the extent to which heathen and deviationist characteristics were avoided; also to the test of co-operation with other branches of the Christian Church working in the same areas. The possibility of admission as observers was also considered. Conference decided that it could still adhere to the statement which appeared in the 1952 Minutes, and that the Executive should again consider the situation and the application and report to next Conference.

World Council of Churches and International Missionary Council: The Executive's recommendation that careful study should be made of these world organisations with a view to voting at next Conference as to whether the S.R.C.C. should apply for full affiliation was introduced and discussed. Conference decided that the latest descriptive pamphlets relating to the organisation and the accepted principle of their amalgamation should be secured and made available to all our member bodies and interested individuals, and that enquiry be made as to the tenets of the organisation and their endorsement by candidates for membership; also the significance of Conference membership in relation to the various constituent Churches and Missions.

Reports and comments from our members should be available to the Executive at its next meeting.

Next arising from the Report was the subject of the possibility of statements on public issues which have moral or religious implications being framed and put forward in the name of the whole Conference. The necessity for the Church to make plain its attitude on such matters and, on the other side, the dangers of "becoming political" were stated. The debate had to be adjourned for time's sake at the point when Conference was considering the possibility of allowing statements to be made by the officers on local authority matters and on Government matters if they were local, but treating national matters on which representation appeared to be necessary by prepared statements being circulated to Heads of Churches and Missions for their confirmation or otherwise.

Conference agreed to the proposal that the Visual Aids Committee for Policy should be constituted by each member body appointing a representative if it so desired: the Action Group still to consist of those near Salisbury: the Action Group to report to the Policy Committee.

## COMMITTEE ON EVANGELISM

The Report of the Committee on Evangelism was presented by the Rev. Paul King. The following resolution was passed:

"That the S.R.C.C. is concerned at the lack of regard for Sunday as a day of rest and worship in Southern Rhodesia. Especially the



Conference places on record its concern that meetings of African people are called by Native Department Officials, Municipal Officials and Chiefs on Sundays. In many cases Christian people are thus faced with the dilemma of either obeying the call of temporal authorities or of obeying the call of God and the Church to worship. Agreed that the Chairman and Secretary be asked to interview the Secretary of Native Affairs on this matter and it was recommended that such bodies as the Bulawayo Inter-Church Mission Fellowship and the Salisbury Missionary Fellowship should approach the Municipal authorities of Bulawayo and Salisbury respectively. It was further noted that unnecessary Sunday work is carried on in industry, the mines and by the Municipalities. Such bodies as the above or, in rural areas, the Churches working in the area jointly are asked to make representations on this matter.

On the subject of the use of religious tracts, the Rev. M. W. Booth has undertaken to submit one on "How to read the Bible." Conference requests that any member body which publishes tracts and pamphlets should kindly circulate them to the Committee. A special word of thanks to this committee was offered by the Conference.

A notice of motion was tabled:

By the Rev. G. R. Griffiths on setting up of a Study Group regarding Separatist Churches.

### SATURDAY, August 30th

Devotions were conducted by Mr. W. G. M. Partridge. His subject was the bad effects of fear and anxiety, and the truth that Christ, who Himself has "a heart of love and a spirit of steel," is able to drive all fears away.

Letters of greeting and apologies for absence were read.

### SHONA BIBLE REVISIONS

The Rev. Maynard Booth, of the British and Foreign Bible Society, reported that the Gospel according to St. Matthew is now on sale at 3d. The Book of the Acts is likely to be published shortly.

The Revision Committee was authorised to make replacements and additions at its discretion.

Financially, it is necessary to remind some user missions of the appeal for their assistance, and Mr. Booth was authorised and requested to make this approach. The Rev. Soulbey Jackson gave a resumé of the proceedings and requested the approval of the Conference to his plan to complete the work on the New Testament before beginning to revise I Samuel and other books of the Old Testament. Conference agreed. A special letter of thanks is to be sent by the Secretary to the Rev. Mr. Bimhah for his long-continued and competent work.

### AFRICAN EDUCATION

Lt.-Col. P. Rive presented the Report of the Education Committee.

Conference agreed to the resolutions of the Committee on the following subjects (see Resolutions):

- 1 Departmental syllabuses.
- 2 The effects of financial stringency—to which the Conference added a clause stating that : all education must be, and in fact is, paid from the common national income and, with regard to African Education, expenditure cannot justly be related to the amount of direct taxation paid by Africans."
3. School trains.
4. Entrance to Form III after a break.
5. Laboratory grants.

Other education business was adjourned and will be taken at a later session.

## **YOUNG FARMERS' CLUBS FOR AFRICANS**

Mr. Derek Baker, of the Department of Conservation and Extension, and Organiser of European Young Farmers' Clubs, addressed the Conference, followed by Mr. T. A. Murton, of the Native Agricultural Department. A synopsis will appear in the Minutes.

## **AFRICAN EDUCATION**

A short resumption of this subject led to the Conference passing the following resolution on the instructions issued with regard to filling vacancies requiring teachers with P.T.H. qualifications:

"This Conference makes a strong recommendation to the Government to relax the rule concerning the appointment of P.T.H. teachers to Upper Primary Schools, in order to allow teachers with lesser qualifications to carry on existing classes."

It was stated that many upper classes would be deprived of teachers unless relaxation was allowed—and the Conference strongly supported the contention: "No existing classes must be closed."

## **PERSEVERING FAITH**

The Rev. S. Hudson Reed addressed the Conference, and the substance of the address will be included in the Minutes.

## **INYATI CENTENARY**

Mr. Ken Smith indicated the progress of the plans. The celebration is likely to be observed on October 28, 1959. Consideration was asked for the suggestions that in view of the significance of the event for all Protestant Missions special services to be held on Mission Stations; also that Conference might interest itself in the production of a book of the history of Missions in this country. The further suggestion was made that this may be the time when an evaluation should be made of the total effects of Missionary activity, including anthropological aspects.

An indication that a memorial building should be erected at Inyati was favoured, and also the suggestion that appropriate broadcasts be arranged.

The matter is referred to the Committee on Evangelism, which is expected to meet early next year.

Meanwhile Conference records its thankfulness for the beginnings and growth of Protestant Missions and commends to all its members the celebrations to be held at Inyati and at many other places.

The Education Department and Native Education Department are asked to take steps to spread information about the event.

## **PUBLIC ANNOUNCEMENTS BY CONFERENCE**

A notice of motion by Dr. van der Merwe was, with the consent of the Conference, put to the vote and was agreed to without dissent. The resolution provides for Officers' statements on some subjects, and other statements which will be considered by the Heads of Member Churches (see Resolutions).

## **BRAILLE LITERATURE**

In introducing this matter, Dr. W. J. van der Merwe stressed the necessity for providing reading matter for the many hundreds who have been trained in Braille. Academic training is required as well as handwork, and conspicuously there is need for Braille Scriptures. The present project is to set up a new press (embossing machine) for which a grant from the Beit Trustees is hoped for. Approximately £1,250 per annum for the production of literature is also required, as such work has to be subsidised by about 75% of the actual cost. The output would be available throughout the Federation. The Rev. M. W. Booth informed the Conference that the British and Foreign Bible Society would give active co-operation in the production of the Braille Bibles if Braille master copies of vernacular editions were supplied. The Conference gives its warmest support to the scheme and heartily commends the appeal for funds.

The Secretary is requested to write to the Beit Trustees and to the Director of Native Education.

## LITERATURE COMMITTEE

The Report was presented by the Rev. H. Jesse Lawrence. The following recommendations were made and were agreed to by the Conference:

**I.B.R.A. Notes.**—Thanks are tendered to Sister Gwen Marsh, Mrs. Morley Wright and Evangelist Marwodzi. The book "Light for our Path" and preaching notes are linked with the daily readings. An approach is to be made by the Conference Secretary to the I.B.R.A. regarding some financial aid for the African translator of the notes

**I.C.C.L.A.**—Conference approves of the request going forward for the appointment of a resident Literature Officer for the Federation and the Rand Territory of the Union of South Africa. The Consultative Board is requested to take up the matter on behalf of the three territories of the Federation.

**Margaret Wrong Memorial Prize and Medal.**—Nominations of candidates for these awards should be sent to the Edinburgh House office direct.

**African Authorship.**—Conference endorses again the plea of the Literature Committee for much more activity by Missions and individuals to encourage and guide those who show any aptitude for writing stories, articles or books for the people.

**Secretaries.**—The Rev. H. Jesse Lawrence and Mr. C. W. Lewis were re-appointed Joint Secretaries.

## MEDICAL WORK

A report of meetings and action with regard to medical missions was presented by Dr. M. H. Steyn, and a synopsis will appear in the Minutes. Resolutions on the following items were passed:

1. Thanks to retiring Secretary for Health, and welcome to his successor.
2. Reaffirming necessity for Medical School in the Federation.
3. Gratitude that full training for African nurses is being undertaken.
4. Requesting building grants towards cost of quarters for trainees and nursing staff.
5. Raising of trainees' grant from £10 to £30.
6. That the medical workers be authorised to hold short conferences at times and places convenient to themselves and that the Roman Catholic workers be invited to share in such conferences.

Conference also agrees that a Standing Medical Committee be formed initially by such a group of our medical workers as can be got together. Dr. Steyn is appointed convener. When the forming of the Committee has been thought out, report is to be made to the Executive.

## ELECTIONS

The following appointments were made for the ensuing Conference period:

**President:** Bishop A. M. Climenhaga.

**Vice-president:** Rev. H. H. Morley Wright.

**Secretary and Treasurer:** Rev. Herbert Carter.

**Executive Council:** Rev. H. Jesse Lawrence, Rev. Soulbey Jackson, Col. Victor Thompson, Mr. S. R. Knapp, Rev. M. S. Daneel, Miss Tredgold, Rev. M. J. Rusike, Rev. J. C. Heinrich, Very Rev. A. H. Albrektson, Rev. E. B. Sayre, Canon Gibbon, Mr. M. M. Moyo, Rev. J. B. Hove, Dr. V. Kauffman.

**Representative on Native Land Board:** Rev. Herbert Carter.

**Representatives to Consultative Board:** President, Vice-president and Secretary.

**Three Representatives of Smaller Missions on Central Advisory Board:** Mr. S. R. Knapp, Rev. E. B. Sayre, Mr. William Reedy.

## AUDIO-VISUAL AIDS COMMITTEE

The action report was presented by the Rev. E. L. Sells, and that of the Policy Committee by the Rev. A. W. Mosley. Synopsis will appear in the Minutes. The Policy Committee will be reconstituted and the Action Committee will do what is necessary with regard to Recordings, Flannelgraph and Statistics of use.

## OFFICIAL CORRESPONDENTS

The President and Secretary met with available personnel to talk over procedure, preparation of statistics, etc.

## SUNDAY, AUGUST 31st

The Lord's Day began with Holy Communion, led by the President, assisted by the Rev. C. G. Wekwete and Dr. van der Merwe. 87 communicated.

At 9.30 the President conducted Divine Worship and preached on the subject of the Church's primary task of evangelism. This united Conference service was a great blessing and led to some heart-searching as the members were exhorted to "do the work of an evangelist, fulfil thy ministry." Ministers and lay workers alike, in every part of their work, are called upon to share in this unceasing ministry for the spread of the Gospel.

At 11.30 a Sunday School meeting was held at which about 60 delegates attended and heard with pleasure a report from Mrs. Mhlanga about her attendance at the Tokyo "World Sunday School Convention and Institute," at which she was the accredited representative of the Methodist Church (American) and this Conference. It is expected that World Council of Christian Education official report will be received in due course.

The meeting then dealt with the request of the Sunday School Curriculum Editor for names of suitable persons to write lesson notes. (See resolutions.)

I.B.R.A. daily readings were discussed and it was reported that it is not easy to sell them. Few people are interested. In the Chizezuru translation vernacular expressions sometimes creep in which are not attractive. Stress was laid on the need for the utmost simplicity and directness in explaining Scripture passages. (See resolutions.)

... ..Sunday School Correspondents.—Information received will be distributed to them and information about their Sunday Schools and training of teachers will be asked for.

## SUNDAY SCHOOL UNION AND ASSOCIATION

The Secretary was asked to send out some guidance as to the forms of union which might be considered.

## WORLD COUNCIL OF CHRISTIAN EDUCATION

The work of this organisation was mentioned. (See resolutions.)

Conference is asked to set up study groups on the subject. The following names were submitted: Rev. and Mrs. Maynard Booth, Miss Gordon, Rev. H. H. Kachidza, Rev. J. P. le Roux, Major John, Miss Hook, with power to co-opt.

In the afternoon another service was held, at which Mr. M. M. Moyo gave an address on "Fellow Workers." The Congregation was reminded that fellowship in the work of God has its source in the nature of God, of Christ and of His Church, in which the attribute of unity is found. In Bunyanesque style "The Rev. Mr. Do-it-all-myself" as a "one-man army" was contrasted with "The Rev. Mr. Share-it-all," who exercised a heart-warming ministry in the company of his colleagues. We must practice here on earth the peace and harmony in the Spirit which will be the atmosphere of Heaven.

The evening, after supper, was occupied with singing under the leadership of Mr. J. McHarg, who conducted the community hymn singing and also the "numbers" sung by the Salvation Army choir of about 30 voices. This session was greatly enjoyed and at the close Mr. McHarg led the Evening Prayers and so rounded off a very remarkable day.

## MONDAY, SEPTEMBER 1st

### DEVOTIONS

Opening devotions were conducted by the Rev. E. B. Sayre, who spoke about the Call of God, citing especially Jeremiah and Nathaniel. These and many others whom they typify were set aside, given authority and strength for their tasks.

### WELCOME

A warm welcome was extended to the Rev. Peter Matthews, Secretary of the Christian Council of Northern Rhodesia and of the Copperbelt Christian Service Council, and to Dr. and Mrs. van Doorn, World Council of Churches Study Leaders, just now operating on the Copperbelt.

### ADDRESS—MR. R. S. GARFIELD TODD

There were 160 present in the hall when Mr. Garfield Todd rose to address the Conference, and he was given a very hearty reception. His subject was "Faith and Economics." The address appears in these Minutes. Questions were asked from the floor and comments passed about the principles which the Churches should be effectively interested in, as distinct from political party action, and also as to how the "good work" could be speeded up.

### "RAPID SOCIAL CHANGE"

The Rev. Geoffrey Thrussel presented a progress report of the Salisbury study on the W.C.C. enquiry into Christian responsibilities in areas of rapid social change. The examination is into the impact of the West on Africa, the problems of rural and urban life, the meaning of responsible citizenship, the franchise and political development, as part of the Christian concern for the country. A full report will be prepared.

The Salisbury group is being led by Mr. George Loft, of the American Friends Service Committee. The group were thanked for their good work. The question of forming a continuation committee is referred to the Executive Council.

The Rev. Peter Matthews spoke of the enquiry now proceeding in Northern Rhodesia. Nyasaland C.C. has not yet taken part. It is expected that as the Northern Rhodesian Study Group have completed their findings another conference on the subject will be held on the Copperbelt on November 20th to 26th to prepare the report for Geneva. It is hoped that some representatives of the S.R.C.C. will attend. Mr. Matthews also spoke of the Mindolo Study Centre for Conferences and Training, for which the World Council of Christian Education is expected to provide help in personnel and money.

Dr. van Doorn said a few words about the introduction of this concern by the World Council of Churches into the life of the churches throughout the world and mentioned that, while the question of race comes in everywhere, here it seems extraordinarily emphasised.

### COMMITTEE ON EVANGELISM REPORT (resumed)

**Christian Work among Railway Employees.**—Conference requests Missions which may be able and willing to do such work in their areas to send information to the Secretary, S.R.C.C. It is hoped that the question of employing Christian Colporteurs to meet trains will be examined.

**Bible Study and Correspondence Courses.**—Mr. A. W. Dill is requested to distribute particulars to correspondents for consideration by the Committee on Evangelism.

**Young Sowers' League.**—A Bible Study organisation of the Scripture Gift Mission was also mentioned as being available.

**Impending Departures.**—Conference passed resolutions of thanks and good wishes to the Rev. Dr. W. J. van der Merwe and the Rev. Per Hassing, the former of whom will be proceeding at the end of the year to take up an appointment in the Stellenbosch Theological Seminary, and the latter to America to take up work as lecturer on the History of Missions towards the end of 1959.

## ADDRESS

The Rev. Dr. J. Kennedy Grant addressed the Conference on the subject: "The Faith and Public Morality." A report of the address is included in these Minutes.

In the course of the questions and comments which followed, stress was laid on the necessity for instruction being given to teenagers on matters of conduct. The suggestion was also made that parents and teachers might profitably be met in periodic conferences, especially as many parents take little part in the religious and moral training of their children, and the Ministers' "right of entry" is to the school class rooms and not to the staff rooms! Dr. Grant was suitably thanked for his noteworthy address.

## EDUCATION COMMITTEE REPORT (resumed)

(1) Conference agreed to the proposal that meetings of School Superintendents be organised.

(2) Conference agreed to commend to denominations the adoption of the Committee's recommendations regarding "School Fees," particulars of which will appear in the Minutes.

(3) Conference agreed to the minutes of the Executive Council of December 13th, 1956, that "Matters other than items of major policy may, after consideration by the Education Committee, be negotiated by the Secretary of the Education Committee. Matters of policy are to be referred to the officers of the Conference."

## ADDRESS

After lunch Capt. Tapfumaneyi addressed the Conference on "The Church and Urban Africans." A brief synopsis appears in these Minutes.

Conference passed a resolution calling for study groups to examine thoroughly certain urban problems, and suggesting that the Fraternals and Missionary Fellowships of Bulawayo and Salisbury, and possibly the "Social Changes" study group and Welfare Societies be asked to participate.

## YOUTH LEADERSHIP TRAINING

Arising from the report of the Executive that no suitable person had been found to take over the local organising, reference was made to the proposed Training Centre at Mindolo, Northern Rhodesia, to which the World Council of Christian Education expects to send two experts in September, 1959 (outline schemes were handed out by Mr. Matthews) and to the Christian Centre at Umtali. Prayer was offered that a suitable worker for this Territory might be called of God.

## SUNDAY SCHOOLS

Conference agreed to the resolution of the Sunday School meeting and approved of the names which had been put forward for the Study Group. Missions were urged to consider the formation of Local Sunday School Unions.

## DAILY RECORD

The Records for August 29th and 30th were passed as correct.

## EDUCATION COMMITTEE REPORT (again resumed)

(1) The matter of amenities and considerations given to certain teachers was referred back to the Education Committee for further study.

(2) The President called attention to the Christian Teachers' Pamphlet prepared by Mr. T. H. Barnard, and the Conference thanked Mr. Barnard for writing such a useful publication.

## **PROGRESS IN SOUTHERN RHODESIA**

Conference affirmed that much criticism of Southern Rhodesia arises from ignorance of the quality and extent of the progress actually made in matters connected with Africans. Reference was made to the growth of the Christian Church, the extent of literacy, rise in number and quality of schools and teachers, the remarkable hospitals (both Government and Mission), the great improvement in agriculture, housing, wages, clothing and recreation. In all these respects the territory will bear comparison with any country, and the Conference called for thanks to God for giving the ability to achieve such progress.

## **IBADAN CONFERENCE**

The Rev. E. M. Musa, S.R.C.C. delegate to Ibadan, gave a brief report in which he emphasised the fellowship manifest in all activities: the delegates and officers lived together as children of one family. There was a deep feeling that problems and divisions are being overcome by the love of God in His children's hearts. The importance of the training of Ministers had been stressed: the level of the Ministers determined the effectiveness of the Church's witness. Mr. Musa also referred to the probability that information being gathered on home and family life would result in a valuable book next year. The dearth of leader trainers for youth work is widespread: widespread also and dangerous are the problems of citizenship, racial discrimination and un-Christian spirit. The Church's mission remains prophetic, pastoral and educational.

## **SHONA BIBLE REVISION**

The following are added to the Committee: Mr. George Murray, Rev. M. J. Rusike, Rev. S. Strandvik.

## **SEPARATIST CHURCHES**

Arising from discussion, Conference decided that the Executive should appoint for its guidance a Study Group on this subject when it has an application for membership presented to it.

## **BIBLE SUNDAY**

The Rev. Maynard Booth reminded the Conference of the great importance of observing "Bible Sunday" in all Churches—December 7th, 1958.

## **LAND BOARD REPORT**

The Rev. H. Carter presented the Report which appears in these Minutes. Arising from recent amendments to the Land Apportionment Act with regard to lands held by Missions, and the appointment of a Select Committee, Conference agreed (1) to the formation of a Lands Committee on a denominational basis; (2) to urge that the cattle levy on cattle sold by Mission tenants be passed to the Mission for development schemes and not to the Government Development Fund; (3) that each denomination concerned send its own evidence to the Select Committee, and the Secretary, S.R.C.C., shall take steps to represent to the Select Committee that no exchange of land at present held by Missions shall reduce the farm land available for Africans.

**EVENING PRAYERS** were conducted by the Rev. C. G. Wekwete.

## **TUESDAY, SEPTEMBER 2nd**

**MORNING DEVOTIONS** were led by the Rev. R. S. Glen. He spoke of the sending of the disciples two by two; their joy and success. It is the Lord Himself who will be triumphant. Like Jesus Himself we must bow to the Father's will, whatever befall.

## **WELCOME**

Mr. H. C. Finkle, Director of Native Education, was cordially welcomed. In a few words he referred to the toughness of earlier Missionaries and the difficulties

of travel. He stated that an absolute requirement now is for the spirit of tolerance, understanding and goodwill.

### ADDRESS

The Rev. Dr. W. J. van der Merwe addressed the Conference on "Faith and Service." Report of the address is included in these Minutes. Special emphasis was laid on the effects of learning or not learning the language of the people to whom we minister. The President thanked Dr. van der Merwe and again expressed the good wishes of the Conference.

### ADDRESS

The Secretary spoke to the Conference, the theme being "Review and Prospect"—a summary is given in these Minutes. In this last session of the Conference he challenged the members to attempt, in the strength of Christ, the well-nigh impossible task of extending and intensifying His work in the crucial two years before next Conference.

### GENERAL THANKS

On behalf of the Conference Dr. van der Merwe voiced thanks to the acting Principal of Goromonzi School, Miss Garton (who had taken charge of the catering), Mr. and Mrs. A. C. Morris, for much hard work before and during the Conference, together with other helpers, the speakers and those who had led devotions and prayers, Mr. McHarg and the Salvation Army choir, the Railways for concessions, the Press for publicity, the President for the excellent way he had presided over the meetings, and the Secretary for arranging and carrying out the programme.

### CLOSE OF CONFERENCE

The President closed the Conference by a reading from I Corinthians 13, the hymn "Take my life and let it be consecrated, Lord, to Thee," and a few words on the need to share in love our life and work with colleagues of other Missions working in our neighbourhood, and the Benediction.

---

## ADDRESS FOR OPENING OF SOUTHERN RHODESIAN CHRISTIAN CONFERENCE

### GENERAL WILFRED KITCHING

#### International Head of the Salvation Army

It would be entirely out of place for me to pose as being capable either of instructing or advising on matters that are national or local in your deliberations. My lack of "on-the-spot" experience compels me to say this. On the other hand the wise and wide theme of your deliberations will permit me, I hope, to express my feelings on a subject that has world-wide implications—"The Christian Faith in Daily Life."

None of us can give either place or time to a faith that has no application to daily living. If I judge the application of thought that will be made in your deliberations I naturally assume that it is not a question of whether faith CAN find a place in daily living, but how best it can be expressed in the age in which we live.

It is folly for us not to STUDY THE AGE in which we live and to be without understanding of the atmosphere, locally, nationally or internationally, in which, in the cause of Christ, we labour. We are agreed, I am sure, upon the fallacies of the gospel of humanism. The age of reason has done little to soothe the human heart. The age of science, with all its wonders, has stimulated fear and has not strengthened faith.



If one fearlessly measures the morality of nations that call themselves Christians by the Word of God, one is forced to the conclusion that new efforts must be made to establish national righteousness. It can only come about by the application of the Christian Faith to daily life. Where there is an over-optimistic theory of human nature there follows a dulling of the moral perception; it encourages a toleration of evil and holds men back from seeking the only way of salvation—and that through the atoning sacrifice of Christ.

Have not all spiritually minded religious leaders been held fast to their convictions that Christianity, when it is living and real, claims supreme direction in the believer's life?

Vital Christianity is more than a mystical experience, more than a devotion to some historical institution, more than credal correctness. It is the application of dominant principles to every action, word and thought.

It is said that the early Christians "out-thought the world, outlived the world and outdid the world."

I would be the first to join with you in a confession that too often the followers of Christ have failed to apply in totality their Christian Faith to the daily life, and it has had its reactions upon the man who makes no Christian profession—for we have allowed him to hold a conception of Christianity that does not create a profound sense of sin or produce a faith that inspires a remedy.

The miracle of the possibility of a change of heart has too often been disregarded.

Yet if the Church no longer stands for a way of life that through the redeemed nature of man produces Christian character, then one must ask how long can the by-products of Christian faith survive?

(1) We know too little about the people; too little about their occupations and the atmosphere of their daily lives; too little about their poverty and their struggles, their sorrows and, above all, too little about their temptation. That, I believe, is one of the great tasks of Christian Missions. Perhaps I speak out of turn and I am passing judgement that is not justified—but I speak from experience over many years and from my knowledge of affairs in many lands.

The strategy of much of our church activity must change if better progress is to be made.

It was often thought good psychology to build our churches on hills. The Church needs to come down to the valley where men dwell.

The pulpit is too high up. The platform rail or the table where men speak removes us not only in point of space but also in point of understanding.

Ezekiel has a word of challenge when he tells us that he "sat where men sat" . . . and until we do that we shall establish no contacts with the masses who as yet are untouched.

For what reason does the Church exist? As the Body of Christ on earth it does not fulfil its purpose by seclusion—if we are to do anything for the world we must be in the world, though not of the world.

(2) I consider a second great demand upon the Church is not only to have a new understanding of and be nearer to the people, but also to make a **GREATER USE OF ITS LAITY**. Not at this moment am I thinking so much of their co-operation in our organisation and planning, although that is increasingly important, but I think rather of the **GREATER USE OF THEIR WITNESS**.

Putting it briefly, the contacts made by the ordinary layman with those who are outside the Kingdom are far more frequent than the contacts made by ministers.

The pastors and shepherds are needed—none will deny—but I see possibilities of even greater advance for the Kingdom of Christ where increasingly there is a sense of obligation on the part of the laity not only to display in their every-day life the principles of the Christian Faith, but to be able to give a "reason for their faith" and to propagate it by word of mouth just as much as by the example of their lives. "Propagate or perish" is a law of nature.

If the laity are to be a powerful force for good, the expression of the Christian Faith in daily living demands they should be well instructed. We shall not disturb the foundations of the faith when we are willing and able to draw upon the reservoirs of piety, intellect and initiative resident in the laity.

The fact that we need the laity to maintain moral standards and so apply the Christian ethic to the great social questions of the day demands a well-instructed laity.

There are other logical reasons why we must have a new appreciation of the value of the laity. By and large, the minister comes and goes, but the people remain. In our relationships with the laity the spiritual cords that bind us to them must be strong and enduring. I therefore urge that we do more and more to banish the idea that everywhere the work of winning men for Christ is peculiarly ministerial responsibility. The Church and the whole Church must witness to her Lord. A quiescent laity means a non-witnessing Church. The laity have not the handicap of professionalism. They can go where we cannot go. In the shop and street, farm and market place, they can bear witness. The voice of the Church should be the voice of the laity.

In conclusion, let me add that the gift of the Holy Spirit—in wisdom, power and cleansing—is not the gift of exclusive ministration. He came to descend upon all. Stephen, the first chairman of a board of deacons, was a layman—yet Holy Writ tells us he was filled with the Holy Spirit. What will happen if the Holy Spirit comes to our dear lay people? I believe that once again there will happen the same staggering things that happened in the first era of the Church.

I am not a pessimist on the future of the Church. The early triumph of the Gospel over the fascinating idolatries of Greece and Rome was not due to an accidental conjuncture of favouring circumstances. Christianity was on trial and the trials to which it may be subjected today are perhaps in essence not very different from the trials of those early days. The Founder of Christianity left His disciples the unlimited injunction to go forth into all the world and preach the Gospel to every creature. This is still acknowledged to be a matter of universal obligation, so that no Christian, however obscure may be his station, or small his talents, or limited his means, can be held altogether excused from the duty of fulfilling in some way that last mandate of our Lord. I see in these two aspects of matters that demand our study and prayerful acceptance the only answer to the ruinous ideologies abroad today—I speak of the CHURCH BEING WITH THE PEOPLE, and the need for an INSTRUCTED AND WITNESSING LAITY.

I close with a quotation from a modern writer:

"Sometimes one gets the impression that the Christian Churches have spent less time than they should in looking outward. It is almost as if some Christians exist in a closed circle of fellowship with so many facing inwards, while behind their backs there are millions who long, albeit unconsciously, for the Gospel and for the point and purpose in life that only the Gospel can bring. Every Christian must recover his sense of vocation, remembering that he is the living and local representative of the God whom we serve and of the Heaven to which we belong."

We may be full of joy, but we are not here for our own amusement. We are here to be used as instruments for God's purposes. God grant that we shall all increasingly understand that we are not subject to the more glaring and grosser temptations, but we are liable to a slow deterioration of vision, a weakening of our power of daring, and a failure to live a life of glorious adventure.

# PRESIDENT'S ADDRESS

REV. H. H. MORLEY WRIGHT

Members of the Christian Conference, and Friends,

Under the guidance of Almighty God we are assembled here to share with one another our experiences and our thinking for the future. If I read the signs of the times aright, there is a growing desire for unity among our several groups. The pressure of world events and the strains and stresses within our own country and the Federation all combine to force us to consider whither we are going.

We acknowledge before all that Jesus Christ is our one Master and Lord. We all claim to give supremacy to the Bible as the Word of God transmitted to us over the many centuries, through the care and diligence of faithful people of God. Brethren, let us rejoice that we live in such thrilling times! How truly can we claim to have found Matthew 28, verse 20, fulfilled in our experience: "I am with you always, even unto the end of the world"?

In joyous humility, therefore, let us use the days before us to give God praise, to accept His leading, and to plan together the work committed to our care. Increasingly we can speak authoritatively for the Protestant Church. Would that we could claim to represent all the varied communions outside that of Rome. Surely, that is what we all long for. In kindly tolerance of viewpoints vastly differing from our own, let us be thankful that His crown is bejewelled with such glorious stones. Here in this family of God, gathered together from such varying situations, let us learn of Him who died for us that we may be "perfect in every good thing to do His will, working in us that which is well pleasing in His sight." I believe God will bless our Conference, and I pray that when we separate at its close we shall feel renewed and strengthened in our faith because we have shared one with another the way in which we have been individually blessed during the two years since last we met. I also pray that those of you who meet in this Conference for the first time may make here new friendships which will be used of God to encourage you in the knowledge that there are many soldiers in Christ's army, bearing His standard in the very front of the battle.

The guiding topic of the Conference is "The Christian Faith in Daily Life." This brings us all face to face with our responsibility to Christ as His ambassadors. In the village, along the dusty path, in the hospital ward, in the classroom, in the workshop, at the building construction, or at some other task, we commend our Saviour, or malign Him. It surely is in the small things of every-day life that we bear witness most effectively. The courtesies of life are tremendously important in dealing with others. "Please" and "thank you" are often of much more value than a shilling as a tip, for they reveal our recognition of the other's personality.

These are days of rapid change. There is an intensity of life that demands all our attention. This is the year of the satellites and the urge for more knowledge of our neighbours—the moon so far has escaped our visitation, but who would be bold enough to say how much longer she will remain inviolate? It would be different if we could say we had made a success of our own planet. We seem to pour out our wealth on armaments which all nations declare they have no intention of using. In the meantime, multitudes await decent housing and in our own country educational facilities cannot be provided for the poorer members of our population. Millions of pounds are made available for the exploration of inter-planetary space while tens of thousands of refugees still have no country to call their own.

The increased tempo of life in the urban areas is constantly revealing the danger to the character of the people who but yesterday were village dwellers. For many the freedom to spend their money on European liquor is emancipation—little thought is given to deprivation of the family of food and clothing and other necessities. The Church finds its resources of manpower seriously extended in trying to cope with the ever-increasing urban population. It is not only houses that are short.

Rural areas are few that are untouched by the acceleration of life in the towns. The implementation of the Land Husbandry Act, a measure which I personally endorse, has already revealed that there will be thousands of people who will be forced to leave the Reserves and go into industry. The provision of more and more houses in proximity to the factories presents tremendous problems. The security of tenure of homes in urban areas is an urgent requirement if peaceful relationships are to be maintained. The erection of large hostels for single people brings far more problems than it ever solves. The Church must always press for homes to be built. Barracks in any part of the world are not a success. In our urban areas they are a palliative that must be dispensed with as soon as possible. It would seem to be inevitable that the Land Apportionment Act must be amended to make provision for African homes adjacent to the towns and industries.

Missions are certainly responsible for many of the demands of human rights on the part of the African people. The revolution in African education whereby parents now demand schooling for their children can be quite fairly attributed to the work of the Missions. "These that have turned the world upside down are come hither also." The Gospel always brings a divine discontent. The co-operation between Missions and Government—though strained at times—has been beneficial. The needs have been so great that Government has been forced to take an increasing share in the provision of schools. We have hitherto been exceptionally fortunate in the men appointed by Government as Directors of Native Education. All three have been men of wide vision and in deep sympathy with the work of the Church. We are grateful to God for this leadership and understanding and pray that the present holder of this high office may be blessed abundantly, as he with his colleagues open up to the Government the needs of the African people in regard to education. Lack of money cannot be accepted as the reason for failing to develop African education. A way must be found.

Medical work, together with the training of nurses, has always been accepted as a part of evangelism. The need does not lessen with the passing of the years. There are still areas where the Government are unable to provide for the sick and needy. Superstition and witchcraft there abound. Such conditions provide opportunities for faith healers of varying degrees of sincerity. Health is indeed a big factor in the life of the people. The hospital provides the right setting for the commending of Christ in the touch of His hands. I believe there is no agency of evangelism greater than that of the hospital.

The use of land, especially that committed to our trust on Mission farms, is a very live issue indeed. Land has always been fundamental in Africa. The doubling of the African population in twenty-five years has brought us face to face with reality. Large tracts of land, whether they be ranches or Mission land, can no longer be left for the most part uncared for. The order of the day is to make the land productive or surrender it. The teaching and practice of agriculture is now vital to our very existence. The days of large ranches are numbered. It is intolerable to carve up the Reserves into small plots with, say, eight acres of arable land per unit, and leave areas of land as large as English Counties for ranching purposes. For long this has been a matter of surprise to the Africans, who ask if cattle are more important than people. It is not equitable and will be bound to be the cause of agitation and bitterness.

We are proud of the efforts of the Natural Resources Board, the Intensive Conservation Areas Committees and the Department of Native Agriculture and Land Husbandry. Conservation of both land and water are now very widely practised. We in the Christian Conference pay tribute to the work that has been done, for the land is a trust from God. We must see to it that the land is transmitted to our children in good heart and productive, that they may have food to eat.

As the Conference proceeds we shall be made aware of the complexity of our task. It is my hope that all will see how the Church is fulfilling the command of our Lord:

"Go ye therefore and make disciples of all the nations, baptising them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I commanded you."

For me this is always linked to the words, "I have come that they might have life and have it more abundantly," for these words are printed around the memorial to John White, one of the founders of this Conference. It is the more abundant life that we crave for our people. It is the answer to the settler who upbraided me in a railway compartment many years ago when he said: "The Natives are the happiest people on God's earth. Leave them alone. You make them dissatisfied with their lot. You missionaries are the cause of all the trouble." That viewpoint is changing. Slowly but surely his humanity is accepted and this will increasingly be the case as the African is able to accept responsibility and reveal his capabilities in public life. Integrity and industry will do far more than anything else to win that abundant life which Christ came to bring.

"Lo, I am with you alway, even unto the end of the world."

---

## FAITH AND INTELLECT

### PROFESSOR STOKES

The whole of Christian thought is concerned with the relation between faith and reason.

The problem as met with here is, viz., what is to be the effect on the emerging men and women from the Christian education. The idea of liberal education is clearly to stimulate individual and independent thought.

The nature of modern education is such that its aim is the production of experts rather than on the development of the whole man.

Modern science has been marked by a definiteness in aim lacking in the humanities. Latin and Greek have gone and we are left with literature, languages, etc., lacking in those elements of Latin and Greek, i.e., the classics.

Even if modern education is not as well designed as in the times of the classics for the development of character, yet even the classics failed to touch human action. We should be constantly aware of the impossibility of a mere curriculum producing faith. We are the products of a civilisation the nature of which is no longer Christian. One can never convert anybody through a system of education, but one can through this means sustain Christian faith once it is there. We approach the African through education to discard beliefs and we must be aware of the fact mentioned above.

Mission Schools now entering upon higher education; it is our duty to supply rational answers to these, the questions of the intellect.

(During discussion time mention was made, inter alia, of the real danger to Mission-trained students on being transferred to the University from the Mission School, i.e., danger of having their faith undermined. Emphasis for the need for the clergy to be of a standard sufficient to meet such.)

---

## YOUNG FARMERS' CLUBS

### MR. DEREK BAKER

Young Farmers' Clubs have been going for some time, having started in the U.S.A. Now they have been adopted in most countries of the world.

Aims: Help in the production of better farmers, countrymen and citizens:

(a) By showing everyone that without the land the country cannot exist

and each who has it is responsible for maintaining it for future generations;

(b) by showing relationships between town and country;

(c) By stressing service to others and ability to stand on one's own feet.

Young Farmers' Clubs started in Southern Rhodesia in 1951. There are now 68 European clubs and some Coloured. There is nothing to stop African clubs coming into the movement. Each club goes on probation. When the probation is over, the club is declared a fully fledged club. Because the National Organiser is under Federal Agriculture, he is on the European side and has so many clubs that he cannot help African clubs. An appeal has been made for an African Organiser, but lack of funds and personnel have prevented the appointment to date.

#### MR. J. A. MURTON

Attempts to get an organiser for African Young Farmers' Clubs have failed so far. Now we have hopes of such a post being filled. It has been decided that an organiser must be found before full support can be given by Africans to Young Farmers Clubs, though there is a future for it in African schools.

Until an organiser is available 12 clubs are being started in Mashonaland following implementation of the Land Husbandry Act, and supervised by L.D.O.s. There would be a pilot club. Constitution and methods of European Young Farmers' Clubs must be adapted to African requirements, and a draft constitution is being prepared. Already there are three clubs in being, though it is believed that others are starting. New clubs should not start until the whole scheme has been properly organised.

#### DISCUSSION

1. Agricultural societies, etc., could be recognised provided they fulfil Y.F.C. requirements and are approved.
2. In Reserves, L.D.O.s would help clubs until organisers are appointed. They would draw up local objectives and how to achieve them.
3. Literature is available on request.
4. When an organiser is appointed, he will train the African organisers.

---

## PERSEVERING FAITH

### REV. S. HUDSON-REED

In its inception, faith has tremendous barriers to overcome. The barriers of our senses, which demand to touch, to feel, to see, to hear, to taste before accepting. Thomas said, "Except I see . . . except I touch . . . I will not believe." In the journey that leads to faith, reason must often lag behind, I believe in order that I may understand.

Faith must overcome an unaccountable reluctance in human beings to come out of darkness into the light. However we may explain it or attempt to explain it, there is in all of us a bent away from God. "I would have given . . . said Christ . . . and ye would not." "Having ears, ye hear not, having eyes, ye see not." So it is that the demands of our senses, the reluctance of our intellect, the stubbornness of our will, aided and abetted so often by our circumstances, all continue to provide an almost insuperable barrier against faith.

What is true of the inception of faith is true throughout the pilgrimage of faith.

Faith is the golden key that opens the door to the life of God, but there are many adversaries with which faith must battle. Faith must persevere against the chance of circumstances, the cliff of astonishment, the swirling eddy of prejudice,

the rising wave of pride, the quicksands of humiliation, the isle of isolation, the storm of passion, the quiet of sunset, the eventide and long watch of night.

When a man embarks on the journey of faith, he enters into a glorious adventure with God. The call of God is a great test to faith, for it often goes directly against such things as our common sense. To debate with God and trust common sense is moral blasphemy against God, for faith has nothing to do with the afterwards of obedience.

The call of God often does battle with our natural inclinations, for God often requires us to trample underfoot our own desires. Many a man would desire to take the wings of a dove and flee from the call of God, which often requires us to be fools for His sake.

The call of God may lead us to act contrary to the wish of loved ones. The faith that accepts God's call must persevere through the scorn of foes as well as the sympathy of loved ones and friends.

Once faith has climbed over every obstacle to fulfil the call of God, it would be natural to expect a bed of roses, but this is rarely the case. What does faith do in this predicament? It simply goes on believing, for it knows that God is working out His Divine purpose. What we think to be good and what God knows to be good for us are seldom the same things.

What lengths of seeming cruelty are sometimes necessary to bring our fickle hearts back from the precipice of self-reliance or out of the swell of self-complacency onto the rock of implicit trust in God.

Faith which perseveres ultimately wins through, no matter what the conflict. Paul says, "The life that I now live, I live by the faith of the Son of God who loved me and gave Himself for me." "I can do all things through Christ who strengthens me." The ultimate goal of persevering faith is to escort us all the days of our troublous life and to present us to our Pilot, face to face, victorious and at rest.

"We are kept by the power of God . . . through faith."

---

## FAITH AND ECONOMICS

The Hon. R. S. Garfield Todd began his address on "Faith and Economics" by saying that Christians must not let their consideration of matters that fall within the realm of economics get out of perspective. Exclusive concentration on Christ's injunction, "Lay not up for yourselves treasures upon earth." His story of the rich man building bigger barns, and the example of the early Church when they "had all things common" had tended to create a certain embarrassment for Christians when dealing with the subject of "possessions." But neither in the New Testament nor in the Old Testament was there any conflict between faith and the right use of money, e.g., Jesus' attitude to the woman who brought the alabaster box of spikenard and anointed Him with it, the Good Samaritan and his provision at the hotel for the wounded man, and in the Old Testament instructions to "keep books" with God. What was important was to recognise that Christian principles apply in the field of economics. For instance, fair dealings must prevail between all groupings of people. Forty years ago it was a question of capital versus labour, but since then enlightened employers began to expect co-operation from their employees and certain firms made headline news with their liberal attitudes. Here in Southern Rhodesia and in the Federation our task is to ensure the application of Christian principles to every situation.

The urgency of this task is thrown into sharp relief by considering the claims of Communism and its achievements. While Christians are all-out enemies of Communism, which would separate them from God, we have to remember that Communism has an attitude to men. It claims to offer to all a fair division of the world's goods (though not necessarily involving equal pay for all); it declares to all the world that it has no colour bar, and the existence of a Communist régime implies an

overall planning for that country. As Christians, what have we to say to all this? What is our attitude to Government? Are we concerned to get a Government that expresses the mind of Christian people? What are our Christian judgments on the questions of wages, colour bar and overall planning?

While private ownership is not antagonistic to Christian faith, and while there may be reasons stated why people should be paid differently for their different contributions, nevertheless Christian people must recognise the danger inherent in a situation in which, for doing the same work, European wages differ from African wages. Having seen the danger they should plan to get equal pay for equal work as soon as possible. The Industrial Conciliation Bill seeks to do this for certain grades of work. Planning is essential, and if people get impatient it is because they feel that no plans are being worked out. Where an unstable situation exists a Christian country must plan and it must be seen that, in the absence of a plan, force is no substitute.

In the past there has been an inclination in Southern Rhodesia to go forward thinking that there is no particular hurry to turn potential wealth into actual wealth, largely because of the problems which always accompany rapid progress. But everywhere in the world, and especially in Communist countries such as Russia and China, we have seen fantastic material advancement, and it has been achieved on the basis for planning for maximum progress. We have not planned like that. There have indeed been great advances in the last decade, but we have still vast potential wealth to develop. The Christian Church should try to understand what people are thinking and should be specially sensitive to those who do not expect plans to do much for them. We must be aware of what outsiders, like the Communists, tell the people in this country that they would do. We must have a plan, and it must be a Christian plan. We must also refuse to surrender the future to those who would interpret it only in materialistic terms and who can be heard to say that, for instance, Nyasaland is not important in the pattern for this part of Africa.

Christians form a small minority in the seven million people of the Federation, and they bear a tremendous responsibility in the Church to apply Christian thinking to the problems of the material welfare of the people around us. Here in Goromonzi we are gathered together as Christian leaders and as Christian Church members. We ought therefore to hold the widest possible outlook, to have the broadest sympathies and to work for policies that will lead to stability, right and justice, and at the same time to see that unfair things are only temporary.

---

## THE FAITH AND PUBLIC MORALITY

REV. DR. J. KENNEDY GRANT

Let me start from the proposition that however much human custom, need and convenience may enter into the moral code, they do not entirely account for it, either in its origin or its nature. The code springs from something more than use and wont; the Decalogue comes from the Godward side of reality. The code becomes of little life and power if it is divorced from the faith out of which it sprang. Refer to Joy Davidman's book "Smoke on the Mountain" for an example of faith undermined and the code eroded.

There are three basic truths behind the Christian moral code:

- (1) God was in Christ reconciling the world unto Himself;
- (2) Be ye holy as your Father in Heaven is holy;
- (3) Thou shalt love the Lord thy God with all thine heart and thy neighbour as thyself. (The eternal triangle of our relationships—God, self and neighbour.)

We must understand the word "salvation," not only as involving the salvation of the individual soul in its relationship to God, but as involving the "whole man"



in "whole salvation" within man's total environment. Our Lord expressed the intentions of the Ten Commandments in two—love to God and love to man. The aim of the code requires us to take note of the environment as well as the human material. Isaiah chapter 58 should be read.

The first factor on environment is the home, the scene of perhaps the greatest failure of our time. Consider the reasons for the home losing its influence on the life of the community; the new attitude to the life and work of women, taking up a career; going to work to make ends meet and to keep up with other people. Children are left to the care of Africans or creches. The outlook on marriage has changed with the change in conception of women's life; marriages are broken when things "don't go as we want them to go." It is often forgotten that marriage is the union of two PERSONS; the meaning of "persons" and their development should be studied.

After the home, the school is important. Certain things militate against the Christian code and outlook. The limited usefulness of the right of entry; the lack of interest in the Christian outlook on the part of the teachers, the stress on the scientific and technical aspects of education.

Then the Churches—are they so restricted by tradition and custom that they fail to attract? Is the ecclesiastical pattern a strait jacket?

In general there is a feeling of insecurity in these days, e.g., through the possibilities of nuclear war; delinquency increases, in some through the desire for a larger world, more fun; sometimes showing through breaking the law, taking to drink and sexual aberrations. Changes have taken place, too, in the attitude to the aged, and we have to learn that Africans and others are "all God's children."

A further aspect of the matter affecting our whole outlook is the fact that the Christian religion "is severely questioned, repudiated or condescendingly ignored." (Kraemer—"Religion and the Christian Faith.") The scientific temper is apt to induce detachment, and the historical temper an attitude of relativism. Other world religions are self-conscious and aggressive. Emulation of the West in science and technics is seen within raising nationalism, but not so much emulation in spiritual things. We have therefore to justify and substantiate our faith itself as well as our moral code, and to show reason why we adhere to both.

---

## THE CHURCH AND URBAN AFRICANS

### CAPTAIN TAPFUMANEYI

This is a broad and challenging subject. It is deplorable that close contact with Western civilisation has brought so much chaos and confusion to the African and a great decline in his moral life.

The pioneer missionaries were possibly over-hasty in uprooting old tribal customs that represented guiding principles of conduct for the African, and in not providing a sufficient replacement for them. The urban African finds himself now in a moral vacuum. He is socially irresponsible, and the influence of civilisation has left intemperance, infidelity and immorality. The good qualities he once had are largely destroyed.

Such great problems will only be dealt with if missionaries take action. Too often they have been inactive and silent and aloof, willing to leave matters to political organisations. But salvation for the urban African can never be found in Government laws and resolutions. If the Church fails, nothing can succeed.

Missionaries appointed to local work need specialised training and knowledge. Conference is urged to give serious attention to the great needs and problems of urban Africans.

# FAITH AND SERVICE

DR. W. J. VAN DER MERWE

The speaker drew attention to the fact that after 24 years of service as a missionary in this country and a connection of long standing with the Christian Conference, he was conscious of the fact that he would soon be serving elsewhere and in a different capacity. In dealing with the subject he could only do so in the light of Scripture.

## 1.—THE SCRIPTURAL TEACHING ON FAITH AND SERVICE

Through His Son, the Word, God revealed Himself in words and acts. This was manifested in the life, death and resurrection of Jesus Christ, who not only preached but also rendered service (Luke 4: 18). His deeds, He said Himself, proved that He was the Messiah (Matt. 11: 2). This He also wanted to see in His followers, washing their feet as an example of service for them (John 14: 15).

As He was sent, so He sent also them (John 20: 21), and as He did, so also they had to heal the sick, cast out demons and raise the dead. Jesus also encouraged them to serve by assuring them of His reward of their simplest acts of service (Matt. 10: 42). So also He tested the genuineness of His followers' faith by their action and observance of the Father's will (Matt. 7: 21). And the apostles, on their part, testified of all Jesus DID and taught. Their witnessing, however, was also both by words and acts. (Acts 1: 1; Acts 12; 16.)

## 2.—FAITH AND SERVICE ARE THE TRUE EXPRESSIONS OF CHRISTIAN LIFE

God's love of man brought Him to render man the service of sacrificing His Son for him, but now the love of Christ for man calls for love of others through the Holy Spirit (Romans 5: 15). God's love in us reaches forth to our fellow man. We love because He first loved us (1 John 19: 20). "If we share the life of God, we also share the love of God. By loving your neighbour in Christ, you call him to witness that you are partaking of God's life and love" (Gal. 5: 13). But then we must agree to God's expressing life through us in His own way. We are Christ's ambassadors (II Cor. 5: 20). The Christian serves man for Christ's sake.

## 3.—FAITH AND SERVICE IN MISSIONARY ENDEAVOUR

Theologians have held that the Word is the only missionary instrument or that the spirit of service is the deepest meaning of the revelation in Christ, but this does not do justice to the teaching of the Bible. We believe in the educational and medical missions as well as such auxiliaries as the producing and distribution of literature. Faith and service form one complete whole, never to be separated (Phil. 2: 7). Through the different services Christ must touch the whole sphere of life of those we are sent to. These services are to be adapted to circumstances and environments, according to peoples' needs, but must always speak of Christ. "The proclamation of Jesus Christ by word and act therefore determines the extent and tone of our missionary labours." Jesus instructed His disciples to PREACH, to HEAL and to TEACH. THE SPIRIT OF OUR SERVICE is fundamental.

## 4.—FAITH AND SERVICE IN THE AFRICAN CHURCH

Like the early Christian Church, the Christian Church of our times, if filled with the Holy Spirit, can only give proof of its vitality if it combines faith and service into one indivisible whole, and this applies also to the Church of Christ in Africa. In planning for this church we must always bear in mind that the Church, as the body of Christ, must grow into the Head, each part "working properly" (Ephes. 5: 15, 16). "The Church should develop responsible Christian action, both indigenous and multi-racial." But our planning should consider in how far these developments are going to "foster its growth to full stature of witness and service." Have African and European leaders sought to inspire the African Church to serve in the Spirit of Christ, who "emptied Himself, taking the form of a servant"?

The speaker expressed the fear that stagnation had set in owing to the self-sufficiency of the Christian Church in Africa and its lack of the spirit of service. We must ensure that at least some of these present instruments of Christian service will continue to be employed by the African Church, else either we have failed in our witnessing or the African Church does not have the vitality to bear witness through these missionary services.

The speaker specially emphasised the necessity of witnessing to the African in his own tongue, as on the day of Pentecost, when each person heard the apostles witnessing to him in his own tongue. He concluded by making a appeal to the Conference to a new awareness of the living body of Christ, which has to grow up in us and about us, through the workings of the Holy Spirit. To this purpose we should give ourselves anew and "with every fibre" so that in faith we may lead the African Church along this path of service, going hand in hand with witness.

---

## REVIEW AND PROSPECT

### THE SECRETARY

#### REVIEW

This Conference has had a good beginning, a good continuation and a good ending. Through the years our organisation has grown from a pleasantly unhurried era of fellowship among a small number of missionaries considering African education, language and customs, with the land question, revision of Scriptures or methods of evangelism appearing from time to time. In those early years the Missionary Conference proceedings tended to match up with the then existing modes of transport, typified perhaps by the mules or oxen which many used—with two forward gears: slow and slower, and then stop. Even cars were not fast when they first came in, largely owing to the absence of made roads. Then things began to move more quickly and the Conference, amid rapid national advance, tried to keep pace. Rising quality and extent of education made new calls: it may prove here that the peak period of Missionary influence in that field has been passed and that neither in personnel nor finance can we hope to meet the need indefinitely. A new land interest has arisen among us and advances have been made, but perhaps "too little and too late." Government and other secular bodies are moving fast. We have increased the fellowship and consultation among Church and Mission groups, and have formed new connections with Northern Rhodesia and Nyasaland, and also with the Conference of Missionary Societies in Britain, the World Council of Churches and the International Missionary Council, as well as the World Council of Christian Education and International Committee of Christian Literature for Africa. These connections have brought us into touch with ecumenical movements, but we remain at the receiving end and have not yet made much contribution to their strength and activities. We have to face the fact that by and large Missionary leadership in African affairs has been lost to non-Church organisations. In this matter I want to appeal especially to African Christian leaders to take immediate steps to influence their fellow Africans towards accepting Christian standards and attitudes in the common life and in the rapid political, social and economic advances which we are witnessing. A phrase used by several during the Conference and about this Conference is "We are here by the call of God"—to what end?

#### PROSPECT

When detailing the programme of the Conference to a Press reporter, he said, "All you people are going to talk over all these subjects for days—THEN WHAT HAPPENS, what will be the outcome?" All I could say was that many of the things concerned the ongoing work of the Missionary organisations which constitute the Conference, and I could not say whether some new thing might be done or that a certain "something" might result. Considering the "man-years" (pro-

bably not less than three) of time used by us all together and our committees and officers in and for this Conference, will the outcome be commensurate?

Are we going to produce in the fields of religious life, education, Christian literature, Sunday School work, youth leadership something really worth while? Are we well-off people going to do something for the refugees and homeless in the world? Are we going to contribute to the world good by an active share in world organisations? Are we going to overcome the hindrance of African political feeling in the Northern Territories which now prevents a United Christian Council for the Federation? Are we going to acquire that mutual knowledge of each other's aims and procedures which are vital to effective co-operation for the better ordering of our national life?

We close the 1958 Conference and expect to meet again in 1960. The two years ahead will be crucial, for the whole world and its international relationships, owing to scientific advance and nationalism, and for us in this country and the whole Federation in our relationships which by 1960 may have taken new turns. What will be our retrospect and prospect then? We are called upon to intensify with speed, love and loyalty to Christ. It is difficult to extend and intensify at the same time, but that is what we must and will attempt in the strength of Christ.

---

## EXECUTIVE COUNCIL REPORT

The Executive met on December 13th, 1956, November 29th, 1957, and on August 28th, 1958.

As the full Minutes of the two meetings held between Conference have been circulated in bulk to member bodies and others interested, it is necessary to make today only a brief survey of some of the matters dealt with.

### AFFILIATIONS

Executive recommends the acceptance into membership of the Rhodesian Baptist Association, and Baptist Ministers have been invited to attend this Conference. The Anglican Diocese of Matabeleland has revived its membership and its representatives are taking part in this Conference.

The African Methodist Episcopal Church has not in any way implemented its membership.

The denomination commonly known as the "Southern Baptists" have applied for membership and the Executive recommends that they be accepted.

The African Apostolic Faith Mission of Southern Rhodesia, which broke off from the Apostolic Faith Mission, has applied and there have been letters and conversations between the Secretary and The Christian Marching Church (offshoot of the Soldiers of God, which was a break-away from the Salvation Army) and the African Methodist Church (which broke away from the Methodist Synod).

These "splinter churches" have appealed for our help, particularly some form of instructive fellowship and with regard to the training of their ministers. The Executive gave consideration to the position in November, 1951, and its proposals were accepted by the Conference of 1952, these proposals being in the main that the tenets and organisation and reasons for separation should be examined; that such movements, if working in areas where there was little other Christian work be considered sympathetically; that the good offices of the Conference be made available on request to help to settle disputes, and that a record be made of the Separatist Churches.

Executive of November, 1957, resolved that the present application be referred to this Conference, and that its 1951 statement be reviewed. (It may here be noted that some half dozen of these Separatist Churches, having failed so far with us, have formed an African Missionary Conference of their own.)

The Dutch Reformed Church and the Salvation Army have supplied some information about the Watch Tower and "Soldiers of God" organisations, but no other material for record has been sent in.

## **HOME AND FAMILY WEEKS**

Executive decided in December, 1956, that four regional committees be appointed to work out arrangements for their areas. November, 1957, meeting resolved that the regional organisation and local efforts be the responsibility of those interested in any area, and that the locally chosen conveners be asked to decide questions about literature and so on; and that the 1958 week be held from July 27th to August 3rd. It is the view of the Executive that decentralised freedom of action is the only way of accomplishing success in this movement.

## **CHURCH SITES IN RESERVES AND SPECIAL NATIVE AREAS**

Efforts have been made to secure outright information. New regulations are being made.

## **CHURCHES' DISCIPLINE**

A report summarising replies to a questionnaire has been received from the Salisbury Missionary Fellowship. This will be duplicated and sent to Heads of Missions. The Executive expresses the thanks of the Conference to the Fellowship for its assistance.

Ex meeting held at Conference—

## **KARIBA**

An interdenominational church has been built through the efforts of the Kariba Church Council, to which body the thanks and congratulations of the Conference are being sent. The Church Council has asked the Secretary of the Conference to bless and open the church and conduct the first service. This is to take place on September 7th. The Executive authorised the Secretary to sign the sub-lease of the church site together with the Kariba Church Council.

## **THE PATTERN OF THE CHURCH**

The delays in beginning this study were explained. Agreed to proceed. The Officers were requested to begin to consider steps to be taken to secure factual information, suggest a procedure, and report.

## **LEADERSHIP TRAINING COURSES**

This was discussed without any recommendation resulting, as the Executive could not find a suitable man to lead the enterprise.

## **SCHOOL AND CHURCH SITES IN THE RESERVES**

The draft of the new regulations was superficially studied. Secretary is asked to take up the point of the restriction requiring a European male resident missionary on a mission site, and to ask that African ordained ministers be allowed to take charge. Also to speak of the length of the lease for school sites and the possibility of a land right being arranged for a resident minister or evangelist.

## **THE CAPITAL CLUB**

This effort to create a non-racial club in Salisbury was reported and warmly welcomed.

## **SCHOLARSHIPS, WORLD COUNCIL OF CHURCHES, AND UNION SEMINARY**

Nominations have been asked for.

## **WORLD COUNCIL OF CHURCHES AND INTERNATIONAL MISSIONARY COUNCIL**

The question of applying for full affiliation by the Conference was discussed. Executive recommends that consideration be given to this by members, with a view

to a vote being taken at next Conference. Information about these world organisations may be had from the Secretary.

Reported that Mr. and Mrs. G. C. Grant have been appointed by I.M.C. to live and work in Africa for three years.

### **IBADAN CONFERENCE**

A popular report is being published by the I.M.C. at six shillings. Book shops are urged to stock same. Dollar area price is 85 cents per copy. American address: I.M.C., Room 1124, 156 Fifth Avenue, New York 10. British address: I.M.C., 2 Eaton Gate, London S.W.1.

### **STATEMENTS ON PUBLIC QUESTIONS**

Conference is asked to discuss the possibility of statements being made on public issues in the name of the whole Conference.

### **FINANCIAL STATEMENT**

Presented and approved. Agreed with regard to the contributions for secretarial work that the balances unpaid for the year ended May 31st, 1958, be collected and thereafter the contributions be deemed to be for the calendar years starting with 1959, and due for payment together with the annual subscriptions by June 30th in each year.

### **VISUAL-AIDS COMMITTEE**

Recommended to Conference that each denomination be invited to appoint one member to the Policy Committee, to meet each year, and that the Action Committee remain based on the Salisbury area. Information about the work of the Action Committee will be sent to members of the Policy Committee.

### **REPORT TO CONFERENCE**

Agreed that as the full Executive minutes are distributed through official correspondents the report to Conference shall be limited to a progress report by the Secretary.

### **SPECIAL EFFORT FOR 1959**

Agreed that it is very much desired that the Conference members give all assistance in their power to the Inyati celebrations in October, as these commemorate the pioneer work of Protestant Missions in the Territory.

### **AFRICAN EDUCATION**

Agreed that it become a Conference activity to organise or assist in organising meetings of school superintendents on a divisional basis at regular intervals.

In the matter of school fees, Executive recommends to Conference the following procedure for rural schools—

- (a) Local building funds should be quite separate from the General Purposes Fund and the school fees be paid into the latter.
- (b) For the present a charge of about 5s. a year per child from Sub A to Std. III, and £1 for Stds. IV to VI would seem to cover expenditure on the following items:
  - (1) School equipment in excess of that covered by Government equipment grant.
  - (2) Sports equipment.
  - (3) Repair and maintenance of existing school buildings.
  - (4) Building grants to local communities.
  - (5) Teachers' salaries not covered by Government grant.
  - (6) Insurance of teachers under Workmen's Compensation Act.
  - (7) Office expenses.
  - (8) Travelling expenses of teachers.

- (9) Travelling expenses of African Superintendents in excess of Government grants.
- (10) Transport of goods to schools.
- (c) In view of rising standards in buildings and equipment the existing charges made on behalf of the General Purposes Fund may have to be reviewed unless there is a considerable increase in Government equipment grants.
- (d) Superintendents of schools should, as a minimum requirement, submit annually to all head teachers, the inspectors and Native Commissioners concerned, a statement of receipts and expenditure of the General Purposes Fund for each district or circuit.

## SUMMARIES OF REPORTS OF COMMITTEES WHICH MET AT GOROMONZI

(For Resolutions see separate section)

### AUDIO-VISUAL AIDS

We have failed to secure financial aid from the Conference of British Missionary Societies or the Beit Trustees. There are 52 active members of the Film Library. RAVEMCCO has assisted greatly, and their grant of 1,200 dollars has financed the purchase of new films. A total of 60 films is likely to be in use at the end of 1958. The most popular films are those on the life of our Lord. People who are not members of S.R.C.C. make greater use of the films than our own members do. It is hoped that when sufficient films are available a section of the Library will be located in Bulawayo, where our projector is in great demand. Tape and gramophone recordings and flannelgraph material are being investigated.

### EDUCATION

he disciplinary code connected with the Unified African Teaching Service. was discussed. It was ascertained that any special regulations which may be made by a mission will be supported by the Department. The draft of the new African Education Bill has been examined, and a suggestion was made regarding the authorisation of the amount of school fees. No satisfactory arrangement has yet been made with regard to building grants for Upper Primary Schools. The hope is entertained that the Department will find a way of giving financial help for clerical assistants. Other points discussed were: African parents being advised of changes made by the Department and not by the Missions; absence of teachers taking external examinations; amenities for African staffs at Boarding Schools; co-operation between Missions regarding the transfer of teachers; maternity leave; entrance examination for Post VI courses; refresher courses for Scripture teaching.

### LITERATURE

Warm thanks were expressed to Sister Gwen Marsh, Evangelist Marwodzi and Mrs. Morley Wright for their translation work on the I.B.R.A. Notes. In connection with the transfer of much of the work of ICCLA to African soil, the need for the appointment of a resident Literature Secretary was again stressed, and it was proposed that his field could with advantage include the Rand territory of the Transvaal and so cover the main languages of migrant labourers. Attention is called to the Margaret Wrong Memorial Prize: information and recommendations should be sent to the Secretary, Margaret Wrong Memorial Fund, 2 Eaton Gate, London S.W.1. Members are again urged to be active in guiding and encouraging African authors.

## MEDICAL

The training of doctors in and for the Federation is regarded as urgent: there is a great shortage of doctors, especially in rural areas. Nurses and midwives are trained in the Salisbury and Bulawayo Government Hospitals. Somen nursing orderlies take a three-year course Post-VI and receive diplomas issued by the Medical Council. Some Missions train in general nursing in a three-year Post-VI course and successful trainees receive diplomas issued by the Department of Health. The subject of Government grants is dealt with through the Consultative Board. An attempt has been made to increase the missionary interest in preventive and social medical work, but investigation shows that practically all the missions are fully occupied with curative work. Hygiene in schools is regarded as being of major importance. Government, Missions and other organisations should co-operate as fully as possible to combat prevalent diseases like malaria, bilharzia, tuberculosis, V.D. and leprosy, and also in the care of the physically handicapped and disabled. It is suggested that the Government should give pensions to the very old, the lame, the blind, and "burnt-out" leprosy cases. The Committee issues a call to Missions to regard medical work as an integral part of the Gospel message, and to try to provide hospitals wherever there is a distinct need.

## EVANGELISM

**Evangelistic Van and Visual-aids Display.**—The employment of a full-time Evangelist was judged to be impracticable at present. An arrangement was made, however, with the British and Foreign Bible Society, the Rev. M. W. Booth making the Society's van available. The Inter-Church Missionary Fellowship of Bulawayo used the van for a successful campaign lasting eight days. Preparatory and follow-up visitations and record were carried out. The Scriptures and other religious literature were sold or distributed. Other campaigns are being arranged.

**Africans from predominantly Roman Catholic countries.**—Some churches have taken in hand to make helpful contacts. A special night school has been started by the Salisbury Missionary Fellowship.

**Relationships.**—Ways of fostering closer relationships between European and African Christians are under consideration.

**Sunday Observance.**—A resolution was sent to Conference asking for action against unnecessary official meetings and also industrial work which interfere with Sunday rest and worship. Churches working in the areas where such things occur are urged to take the matter up.

**Religious Tracts.**—The fuller provision of religious literature is thought to be of great urgency and importance. The British and Foreign Bible Society has one on "How to Read the Bible." The Scripture Gift Mission also helps very greatly. Member bodies are asked to circulate to others in their language area such publications they possess and to send a copy to the Secretary of the Committee (Rev. Paul King). Revs. Booth and Carter were requested to approach the African Press requesting the publishing of the Gospel story in African newspapers.

**Correspondence Courses in Bible Study.**—The Salisbury Missionary Fellowship is asked to consider the possibility of starting such courses, and the Sunday School Committee is also asked to give consideration to the subject. Mr. A. W. Dill is asked to circulate to official correspondents the courses to which he has access for scrutiny, and report to Secretary of this Committee.

**Evangelism among Railway Workers.**—Churches able and willing to do such work are asked to inform the Secretary, S.R.C.C., so that the Executive may take up the matter with the Railway authorities. The possibility of colporteurs selling Scriptures and other religious publications to passengers was considered, and attention is called to it. Permission from the Railway authorities and local Station Masters would be necessary.



## NATIVE LAND BOARD REPORT

Since the last Conference a good deal of development has taken place and there are many applications for farms and small retiring plots as these become available from time to time. The new system of advertising and allocation of available farms is preventing the arfovertime rapid building up of the number of applicants approved but waiting for lands, though there are still some 4,500 on the waiting list. The hold-up is still the inadequacy of the surveyor staff, and outside surveyors are still employed to a very considerable extent. The policy had to be adopted of finally surveying farms long occupied and fully paid up, so that title could be issued, rather than pressing on with the cutting up of new farms. Many of the farmers had become very dissatisfied with the delay, and the situation became more troublesome owing to the increase in the number of applications to sell, cede, sub-divide or inherit the farm. Farms of smaller acreages than formerly are being sold, this being a result of better farming methods proving that a smaller acreage could be regarded as an economic unit. There is an increasing demand for small plots for aged and retired people, and it has been decided that these should be in the main five-acre plots and leased for the occupiers' lifetime.

There is a marked increase in the number of business and mill sites in operation and in Churches and Schools. The acreage for schools now corresponds with that granted in the Reserves, if the land is actually available in the reserved portions of the Purchase Areas. The applications by religious bodies are expedited if they are signed or countersigned by the Head of the denomination. These miscellaneous sites increase by about 100 per annum.

The allotment of some four million acres of hitherto "unassigned" land to "Native area" represents an increase in the "Special Native Area." The Purchase Area has not benefitted by the allotment, but it will be a long time before the land available for purchase is fully alienated. The "squatters" occupying unalienated land in the Native Purchase Area are legion, some with official permits, but many thousands occupying the land by increasing infiltration without any legal right. This subject is receiving a good deal of attention by the Government, but is proving to be well-nigh intractable. There is the same problem on European Crown Land. Absorption into industry is only part of the remedy, and it may be that some major rearrangement of land tenure will have to be adopted.

There are over 5,000 African farmers on the Purchase Area owning or leasing over one million acres.

It is noteworthy that the newly trained settlers who have taken up farms are, in many cases, proving to be competent and go-ahead farmers and likely to make a better living from farming than the older purchasers. Loans are available for fencing and other improvements.

**Village Settlements.**—There are 3,114 home owners and 1,634 tenants in the three settlements. Houses are bought as fast as they are built. Business premises of many sorts are improving in style and capacity, and the educational needs of the children are being met almost as fast as the rapidly growing population requires; e.g., there are 12 schools in the settlements, with an aggregate of 6,057 pupils and 187 teachers.

**Mission Farms.**—Recent amendments to the Land Apportionment Act with respect to Mission Farms provide that only indigenous Africans may be granted leases; that the leases be on an individual basis (a lease to a Co-operative Society is apparently ruled out though the individual tenants can make co-operative arrangements); the Chief Native Commissioner, after consultation with the Native Land Board, and not the Native Land Board itself, is now responsible for approving the terms and conditions of every lease. These matters were discussed before being submitted to the House, at a meeting of the Hon. the Minister and five other Government representatives and 16 representatives of churches owning Mission Farms (including the Roman Catholics). Your representatives contested the necessity for the restrictions and, among other things, stated the view that group farming might

be a very effective way of securing farm conservation, better productivity and economic stability; also that there does not appear to be any real necessity for cutting down the tenants to much small land and cattle rights as appear unavoidable in the Reserves and Special Native Areas.

An amendment was secured with regard to the approval by the C.N.C. of the terms and conditions, but in general Government policy with regard to Mission Farms appears (a) to aim at reducing the gap of "rights to lease" which has hitherto existed between Missions and European farmers (both being in the "European Areas") and prevent large-scale tenant farming operations by groups or by individuals on Mission farms, and (b) to consider the possibility of making arrangements with such Missions as are not greatly interested in farming so that by exchange of Mission land for commensurate acreages of other European land contiguous to Native Reserves and Areas, the Government might take control of the farming operations of Africans under the Land Husbandry Act system.

The Conference may decide to set up a representative Farm Committee to follow up these matters, or direct the Executive to take the necessary action, and to consider the submission of evidence to the Select Committee of Parliament, whose terms of reference include "the use of rural land occupied by Missions."

---

## CONSTITUTION

### AIMS AND OBJECTS

1. To promote the work of the Christian Churches and Missionary Societies of Southern Rhodesia by means of co-operative activity.
2. To encourage fraternal intercourse and co-operation among Christian workers.
3. To foster a deeper understanding of inter-racial relationships and to promote a more active support of missionary work of the Church.
4. To further the evangelistic, educational and medical services and all that promotes the general advancement of the African people.
5. To collect information and to consider questions that may, through legislation or otherwise, bear upon the religious, educational or economic interests of the African people.
6. To consult upon methods of Christian action and to make united representation of the Christian viewpoint to public bodies.

### MEMBERSHIP AND VOTING

1. Such Churches and Societies as are named in the schedule of this Constitution shall be constituted member bodies of the Conference. Others may be admitted by a vote of a two-thirds majority of the Conference.
2. The Conference shall consist of Ministers and Missionaries and of not more than four other workers of each constituent body.
3. Each Society which is in membership with the Conference shall pay an annual subscription, which shall be such amount as the Conference may determine. Any Society which fails to pay its subscription for two consecutive years shall forfeit its right to membership in the Conference. (Conference 1956: Subscription £5 5s.)
4. The voting membership shall be fixed by the Conference and shall be subject to revision. Each member body shall have power to choose its own representatives but shall be expected to have due regard for the multi-racial character of the Conference. The names of the voting members shall be handed to the Secretary at the commencement of each Conference.
5. All members shall be entitled to speak, but only the accredited voting members shall be entitled to vote.

6. No resolutions of the Executive or Conference shall be regarded as binding upon the member bodies. Where the resolution has not been passed unanimously the number of votes for and against shall be recorded and made known in any communication upon the subjects sent to other bodies: where the votes of any one denomination are unanimously in the minority, that fact shall be recorded and stated in any relevant communications.

## EXECUTIVE COUNCIL

1. At each General Conference an Executive Council shall be chosen, consisting of a Chairman, Vice-chairman, Secretary and fourteen other members, at least two of whom shall be ladies. In its choice the Conference shall have due regard to the multi-racial character of its membership. These appointments shall become effective from the close of the electing Conference.
2. Each denomination shall be invited to nominate one member for election to the Executive, which, however, does not preclude further nominations from the open Conference. Only voting members may elect.
3. As far as funds allow the travelling expenses of members of the Executive shall be paid for attendance at Executive meetings.
4. In the event of a vacancy occurring on the Executive Council, the denomination concerned shall be entitled to nominate a substitute for election by the Executive.

## ALTERATION OF THE CONSTITUTION

Every proposed alteration in the Constitution shall be proposed at one Conference and submitted to the following Conference, and shall then be carried only by a majority of two-thirds of the voting members.

## ANNEXURE TO THE CONSTITUTION

Conference resolved: "That the Officers of the Conference, i.e., the President, Vice-president and Secretary, be authorised to arrange and assist to carry out such racial, sectional and regional conferences and committees of investigation as may be desired from time to time. This provision shall be deemed to cover the possibility of separate meetings of African Ministers, European Missionaries, or similar sections of our membership." And (2) "That suitable persons other than those on the Missionary and Church staffs of the constituent bodies may be invited to participate in committees of investigation and special conferences."

## SCHEDULE OF MEMBER BODIES

|                                       |                              |
|---------------------------------------|------------------------------|
| American Board Mission                | Free Methodist Church        |
| Anglican Church (Mashonaland)         | London Missionary Society    |
| Brethren in Christ                    | Methodist Church (American)  |
| Church of Central Africa Presbyterian | Methodist Church (British)   |
| Church of Christ                      | Presbyterian Church          |
| Church of Sweden                      | Salvation Army               |
| Dutch Reformed Church                 | South Africa General Mission |

### Added after the 1954 Conference:

|                                    |                               |
|------------------------------------|-------------------------------|
| Anglican Church (Matabeleland)     | Rhodesian Baptist Association |
| African Methodist Episcopal Church | Southern Baptists             |
| British and Foreign Bible Society  |                               |

## RESOLUTIONS PASSED BY THE CONFERENCE

|                                |                                 |
|--------------------------------|---------------------------------|
| Evangelism ..... .. Nos. 1 & 2 | Dr. W. J. v.d. Merwe ... No. 28 |
| African Education ... .. 3-12  | Rev. Per Hassing ... .. 29      |
| Medical ... .. 13-20           | Urban Problems Study ... 30     |
| Sunday Schools ... .. 21-23    | Mission Farms ... .. 31         |
| Literature ... .. 24-26        | Inyati Celebrations ... .. 32   |
| Public Statements ... .. 27    |                                 |

### EVANGELISM:

#### 1.—Sunday Observance:

That the S.R.C.C. is concerned at the lack of regard for Sunday as a day of rest and worship in Southern Rhodesia. Especially the Conference places on record its concern that meetings of African people are called by Native Department Officials, Municipal officials and Chiefs on Sundays. In many cases Christian people are thus faced with the dilemma of either obeying the call of temporal authorities or of obeying the call of God and the Church to worship.

#### 2.—Railway Workers:

That churches able and willing to undertake Christian work among railway workers should inform the Secretary of S.R.C.C., and that the Executive be asked to take up the matter with the railway authorities.

### EDUCATION:

#### 3.—Departmental Syllabuses:

This Conference wishes to place on record its sincere appreciation of the schemes and syllabuses issued to schools. Their implementation has already resulted in an appreciable improvement in the standard of work and will, we are sure, continue to do so.

#### 4.—Financial Restrictions:

This Conference deplores:

- (a) That necessary development in African Education is being halted by the failure of Government to provide adequate funds for this purpose. The increase in the Budget is only sufficient to cover little more than normal wage increments, whereas the need for expansion increases with the rapidly increasing population. The Conference observes that provision is rightly made for every European child and urges that similar adequate provision be made for children of all other races.
- (b) That the curtailment of development in African Education particularly is causing grave discontent among parents of children whose education is being seriously interrupted or cut off altogether.

#### 5.—School Trains:

This Conference asks that strong representation be made to the Department for the railways to provide trains according to school requirements. It observes that Government makes the calendar and should make appropriate rail-travel arrangements.

#### 6.—Entrance to Form III:

This Conference asks that the Department be requested to waive the ruling that no pupil may enter Form III after a break in schooling, in specially recommended cases where age and ability present no bar.

#### 7.—Laboratory Grants:

This Conference asks the Department to consider the possibility of re-funding money spent on laboratory equipment by approving equipment grant claims on an instalment plan basis but within the total grant allowed.

#### **8.—Appointment of P.T.H. Teachers:**

This Conference makes strong representation to the Department to relax the rule concerning the appointment of P.T.H. teachers to Upper Primary Schools in order to allow teachers with lesser qualifications to carry on existing classes.

#### **9.—Inyati Centenary:**

That the attention of the Federal Education Department and Native Education Department be drawn to the importance of spreading information regarding the entrance of Protestant Missions to Southern Rhodesia.

#### **10.—Meetings of School Superintendents:**

That it become a Conference activity to organise, or assist in organising meetings of School Superintendents on a divisional basis at regular intervals.

#### **11.—School Fees:**

In the matter of school fees Conference recommends the following procedure for rural Schools:

- (a) Local building funds should be quite separate from the General Purposes Fund and the school fees be paid into the latter.
- (b) For the present a charge of about 5s. a year per child from Sub A. to Std. III, and £1 for Stds. IV to VI would seem to cover expenditure on the following items:
  - (1) School equipment in excess of that covered by Government equipment grant;
  - (2) Sports equipment;
  - (3) Repair and maintenance of existing school buildings;
  - (4) Building grants to local communities;
  - (5) Teachers' salaries not covered by Government grants;
  - (6) Insurance of teachers under Workmen's Compensation Act;
  - (7) Office expenses;
  - (8) Travelling expenses of teachers;
  - (9) Travelling expenses of African Superintendents in excess of Government grants;
  - (10) Transport of goods to schools.
- (c) In view of rising standards in buildings and equipment the existing charges made on behalf of the General Purposes Fund may have to be reviewed unless there is a considerable increase in Government equipment grants.
- (d) Superintendents of schools should, as a minimum requirement, submit annually to all head teachers (who shall be responsible for handing the information to the Secretary of the School Committee), the Inspectors and Native Commissioners concerned, a statement of receipts and expenditure of the General Purposes Fund for each district or circuit.

#### **12.—Action by Secretary of Education Committee:**

That matters other than items of major policy may, after consideration by the Education Committee, be negotiated by the Secretary of the Education Committee. Matters of policy are to be referred to the Officers of the Conference.

#### **MEDICAL;**

Resolved:

- 13.—Thanks to retiring Secretary for Health and welcome to his successor.
- 14.—Re-affirming necessity for Medical School in the Federation.
- 15.—Gratitude that full training for African nurses is being undertaken.

- 16.—Requesting building grants towards cost of quarters for trainees and nursing staff.
- 17.—Raising of trainees' grant from £10 to £30.
- 18.—That the medical workers be authorised to hold short conferences at times and places convenient to themselves and that the Roman Catholic workers be invited to share in such conferences.
- 19.—Refer Preventive and Social Medicine to the three Territories for further study.
- 20.—A Standing Medical Committee be formed, initially by such a group of Conference medical workers as can be got together. Dr. Steyn is appointed convener. Report to be made to the Executive.

## SUNDAY SCHOOL:

### 21.—Writing of Sunday School Lesson Notes:

Heads of Missions to be asked to send in to the Secretary names and addresses of persons capable of writing Sunday School Lesson notes, particularly for Junior and Youth grades: also of persons competent to translate such notes into the vernaculars.

### 22.—I.B.R.A. Notes and Translations:

I.B.R.A. and other translations—Persons nominated for Shona-speaking areas should be those who are thoroughly competent in "Union Shona."

### 23.—Christian Education Study Group:

Conference agreed to set up a group to study Christian Education needs and possibilities, with particular reference to Sunday School work. The following names are submitted: Rev. and Mrs. M. W. Booth, Miss Gordon, Rev. H. H. Kachidza, Rev. J. P. le Roux, Major John, Miss Hook, with power to co-opt.

## LITERATURE:

### 24.—To pay an honorarium of £5 to Evangelist Marwodzi:

To pay an honorarium of £5 to Evangelist Marwodzi from the Literature Fund as a mark of appreciation of his devotion to work on the I.B.R.A. notes.

### 25.—Full-time Translator:

To approach I.B.R.A. with a view to ascertaining what help, if any, might be forthcoming towards the cost of maintaining Evangelist Marwodzi as a whole-time translator.

### 26.—Resident Literature Secretary for Federation:

To ask Consultative Board to approach ICCLA with a view to securing a Resident Literature Secretary for the Federation, who would also include the Rand territory of the Transvaal in his area, and thus be able to cover the main language groups of the migratory labourers within those boundaries.

## MISCELLANEOUS:

### 27.—Public Announcements:

This Conference empowers its Officers (Chairman, Vice-chairman and Secretary) to make pronouncements on its behalf on issues relating to human relationships, which may arise within the Federation and call for immediate action.

Where pronouncements on matters relating to suggested national policies are called for, a statement prepared by the Officers of the Conference will be submitted for comment to the heads of the member churches and missions and their replies will have to reach the Secretary within a stated time. When a statement is issued after such consultation it will be indicated who have associated themselves with it.

**28.—Dr. van der Merwe:**

That this Conference congratulates Dr. W. J. van der Merwe on his appointment as Professor of Missions at Stellenbosch Theological Seminary, but greatly regrets that this will mean Dr. van der Merwe will not be a member of the Conference in the future. Conference acknowledges with gratitude Dr. van der Merwe's many services to the Conference. He was President during the years 1953 and 1954, when S.R.M.C. became the S.R.C.C., and has for many years been a member of the Executive Committee. His work on Shona literature and literature for the blind has helped the work of all the missions, but many of us will be most grateful for his sincere Christian spirit. We wish him God's blessing in his future work.

**29.—Rev. Per Hassing:**

As in every walk of life, Missionaries and Christian workers change the field of service within the scope of their calling. This is the reason for the leaving of the Rev. Per Hassing, who has served for many years with the Methodist Church in the Eastern Districts of Southern Rhodesia. He has been a keen supporter of the work of the S.R.C.C., having served on the Education Committee and on the Advisory Board of the Department of Native Education. He has been the Official Correspondent for his church in matters relating to the S.R.C.C.

We are grateful to him for his effective interest and help in the past and pray that God will richly bless him in his new field of service at Boston University.

**30.—Urban Problems Study:**

That this Conference urges the need for a study group to set before the Church long term aims for improving the circumstances of the town African, so that public opinion may be educated and progressive pressure may be brought on Government, Municipalities and other authorities.

Matters for consideration would include:

- (1) Provision of married quarters for all permanent married town dwellers;
- (2) Reduction of number of migratory labourers;
- (3) Provision of recreation centres and schools for Africans employed in suburbs remote from existing African urban centres.

The subject is referred to the Fraternals and Missionary Fellowships in Bulawayo and Salisbury, and to the group studying Rapid Social Changes.

**31.—Mission Farms:**

- (a) That a Lands Committee be formed on a denominational basis.
- (b) That the cattle levy on cattle sold by Mission tenants be passed to the Mission for development schemes and not to the Government Development Fund.
- (c) That each denomination concerned send its own evidence to the Select Committee, and the Secretary, S.R.C.C., shall take steps to represent to the Select Committee that no exchange of land at present held by Missions shall reduce the farm land available for Africans.

**32.—Protestant Missions in Southern Rhodesia—Inyati Centenary:**

Conference records its thankfulness for the beginnings and growth of Protestant Missions and commends to all its members the celebrations to be held at Inyati and at many other places.

The Education Department and Native Education Department are asked to spread information about the event.

## EDUCATION COMMITTEE

### A.M.E.:

American Board: Mr. H. Reedy, Mount Silinda.

Mr. C. Lord, Chikore, P.O. Craigmores.

Anglican (Mashonaland): Miss M. E. Hook, P.O. Box 7, Salisbury.

Mr. D. Read, St. Bernard's School, Marandellas.

Anglican (Matabeleland):

Brethren: Miss N. Krieder, P.B. 102M, Bulawayo.

Mr. I. Kumalo, P.B. 191T, Bulawayo.

British and Foreign Bible Society: Mrs. Booth, P.O. Box 1081 Salisbury.

Church of Christ:

Church of Sweden: Mr. A. Engdahl, Chegato, P.B. Belingwe.

Mr. R. Stenlund, Musume, P.B. 3, Belingwe.

Dutch Reformed Church: \*Mr. T. H. Barnard, Gutu Mission, P.O. Gutu.

Mr. A. W. Dill, P.B. 38, Copota, Fort Victoria.

Free Methodist: Rev. E. B. Sayre, P.B. 30, Fort Victoria.

Rev. T. Houser, P.B. 61, Fort Victoria.

London Missionary Society: Rev. G. R. Griffiths, Hopefountain, P.O. Waterford.

Rev. N. Clarke, P.B. T.204, Bulawayo.

Methodist (American): Rev. H. D. Griffin, P.B. 636E, Salisbury.

Methodist (British): \*Rev. H. Jesse Lawrence, 38 Baines Avenue, Salisbury C.4

Mr. G. Malaba, Tegwani Training Institution, Plumtree.

Presbyterian: Rev. J. Manod Williams, P.O. Box 106, Bulawayo.

Salvation Army: Lt.-Col. P. Rive, P.O. Box 14, Salisbury.

Snr. Maj. E. John, P.O. Box 14, Salisbury.

South Africa General Mission: Mr. J. H. Merritt, P.B. 44, Melsetter.

Mr. V. Reeves, Rusitu, P.B. Melsetter.

Southern Baptist: Rev. L. C. Atnip, 22 Ellington Avenue, Kumalo, Bulawayo.

Ex Officio (members of Central Advisory Board):

\*Bishop A. M. Climenhaga, P.O. Box 711, Bulawayo.

Rev. Per Hassing, P.B. P.24, Umtali.

Mr. W. G. McD. Partridge, Hope Fountain, P.O. Waterford.

\*Ven. Archdeacon E. K. Wood, P.O. Box 7, Salisbury.

Bishop A. H. Albrektson, P.O. Mnene.

Mr. S. R. Knapp, P.O. Dadaya.

Mr. W. Reedy, P.O. Mount Silinda.

\* Denotes member of Standing Committee of C.A. Board.

## MEDICAL COMMITTEE

American Board: Dr. K. Stetson, P.O. Mount Silinda.

Miss T. Buck, Chikore, P.O. Craigmores.

Anglican (Mashonaland): Dr. D. Taylor, Bonda, P.B. J.187, Umtali.

Nursing Sister, Bonda, P.B. J.187, Umtali.

Brethren: Dr. R. Virginia Kaufman, P.B. 101M, Bulawayo.

Miss R. G. Lambert, P.B. 191T, Bulawayo.

Church of Sweden: Dr. S. Bergman, P.O. Mnene, via Belingwe.

Dutch Reformed Church: Dr. M. H. Steyn, Morgenster, Fort Victoria.

Free Methodist: Dr. P. Embree, P.B. 104, Fort Victoria.

Miss N. Detwiler, P.B. 30, Fort Victoria.



**London Missionary Society:** Miss G. E. Bloomfield, P.B. 1, Plumtree.  
Miss W. P. Wenyon, London Mission, P.O. Mpopoma,  
Bulawayo.

**Methodist (American):** Dr. B. Horton, P.B. 636E, Salisbury.

**Methodist (British):** Sister M. Brigg, P.B. 709, Marandellas.

**Salvation Army:** Capt. (Sister) E. Salisbury, Howard Hospital, Glendale.  
Capt. (Sister) M. Duncan, Howard Hospital, Glendale.

**South Africa General Mission:** Mrs. D. Evans, Rusitu, P.B. Melsetter.  
Miss J. McGill, Rusitu, P.B. Melsetter.

**Southern Baptist:** Dr. M. G. Fort, P.B. 35, Gatooma.

## COMMITTEE ON EVANGELISM

**American Board:** Rev. J. C. Heinrich, Chikore, P.O. Craigmore.

**Anglican (Mashonaland):** Rev. L. Gilbert, 6 Fourth Avenue, Mabelreign, Salisbury.

**Anglican (Matabeleland):**

**Baptist:**

**Brethren:** Dr. J. F. Lady, P.B. 129S, Bulawayo.

**British and Foreign Bible Society:** Rev. M. W. Booth, P.O. Box 1081, Salisbury.

**Church of Central Africa Presbyterian:** Rev. H. M. L. du Toit, Box 1898, Bulawayo.

**Church of Christ:**

**Church of Sweden:** Rev. S. Strandvik, Masingo Mission, P.O. Belingwe.

**Dutch Reformed Church:** Rev. J. P. le Roux, Second Avenue, Waterfalls, Salisbury.

**Free Methodist:** Rev. T. Houser, P.B. 61, Fort Victoria.

**London Missionary Society:** Rev. P. S. King, London Mission, P.O. Mpopoma, Bulawayo.

**Methodist (American):** Rev. M. Murphree, P.B. 636E, Salisbury.

**Methodist (British):** Rev. R. Forshaw, 28 Lancaster Avenue, Belvedere, Salisbury.

**Presbyterian:** Rev. Dr. J. Kennedy Grant, P.O. Box 50, Salisbury.

**Salvation Army:** Maj. S. Cottrill, Howard Institute, Glendale.

**Southern Baptist:** Dr. R. T. Bowlin, P.O. Box 657, Gwelo.

## LITERATURE COMMITTEE

**American Board:** Mr. E. J. Mlambo, P.O. Mount Silinda.

**Anglican (Mashonaland):** Rev. Fr. M. Bradshaw, C.R., St. Augustine's, Penhalonga.

**Anglican (Matabeleland):**

**Baptist:**

**Brethren:** Rev. J. R. Lehman, P.B. 201T, Bulawayo.

**British and Foreign Bible Society:** Rev. M. W. Booth, P.O. Box 1081, Salisbury.

**Church of Central Africa Presbyterian:** Mr. P. Genis, P.O. Box 533, Salisbury.

**Church of Christ:**

**Church of Sweden:** Rev. S. Strandvik, Masingo Mission, P.O. Belingwe.

**Dutch Reformed Church:** Mr. C. J. J. Brand, Morgenster, Fort Victoria.

**Free Methodist:** Mrs. F. Sayre, P.B. 30, Fort Victoria.

**London Missionary Society:** Rev. J. R. Danisa, Hope Fountain, P.O. Waterford.

**Methodist (American):** Mr. M. Wakatama, P.B. P.24, Umtali.

**Methodist (British):** Rev. H. Jesse Lawrence, 38 Baines Avenue, Salisbury C.4  
Bookroom Manager, 91 Moffat Street, Salisbury.

**Presbyterian:** Rev. E. H. Thomas, P.O. Box HG 19, Highlands, Salisbury.

Salvation Army: Snr. Maj. Ruth Wilkins, Howard Training College, Glendale.  
South Africa General Mission: Rev. D. Evans, Rusitu, P.B. Melsetter.  
Southern Baptist: Mrs. L. C. Atnip, 22 Ellington Avenue, Kumalo, Bulawayo.

## VISUAL-AIDS COMMITTEE

American Board: Dr. K. Stetson, P.O. Mount Silinda.  
Anglican (Mashonaland): Miss M. E. Hook, P.O. Box 7, Salisbury.  
Anglican (Matabeleland):  
Baptist:  
Brethren: Rev. G. E. W. Bundy, P.B. 102M, Bulawayo.  
British and Foreign Bible Society: Mrs. Booth, P.O. Box 1081, Salisbury.  
Church of Central Africa Presbyterian: Rev. M. S. Daneel, P.O. Box 533, Salisbury.  
Church of Christ:  
Church of Sweden: Rev. N. Sköld, P.O. Box 68, Gwanda.  
Dutch Reformed Church:  
Free Methodist: Rev. E. B. Sayre, P.B. 30, Fort Victoria.  
London Missionary Society: Rev. P. S. King, London Mission, P.O. Mpopoma, Bulawayo.  
Methodist (American): Rev. E. L. Sells, Methodist Mission, Mrewa.  
Methodist (British): Rev. F. B. Rea, Epworth Theological College, P.O. Park Meadowslands.  
Presbyterian: Rev. E. H. Thomas, P.O. Box HG 19, Highlands, Salisbury.  
Salvation Army: Maj. R. Graver, P.O. Box 14, Salisbury.  
South Africa General Mission: Mrs. V. Reeves, Rusitu, P.B. Melsetter.  
Southern Baptist: Mrs. R. T. Bowlin, P.O. Box 657, Gwelo.

## LANDS COMMITTEE

American Board: Mr. John Lowe, Chikore, P.O. Craigmore.  
Anglican (Mashonaland):  
Brethren: Bishop A. M. Climenhaga, P.O. Box 711, Bulawayo.  
Dutch Reformed Church: Rev. J. P. le Roux, Second Avenue, Waterfalls, Salisbury.  
London Missionary Society: Mr. Roy Henson, Hope Fountain, P.O. Waterford.  
Methodist (American): Mr. W. Kinyon, P.B. P.24, Umtali.  
Methodist (British): Rev. H. Jesse Lawrence, 38 Baines Avenue, Salisbury C.4  
Salvation Army: Major B. Davis, P.O. Box 14, Salisbury.  
Church of Sweden: Mr. I. Hermansson, P.O. Mnene.

## SUNDAY SCHOOL CORRESPONDENTS

American Board: Rev. Nd. Sithole, Chikore, P.O. Craigmore.  
Anglican (Mashonaland): Miss M. E. Hook, P.O. Box 7, Salisbury.  
Anglican (Matabeleland):  
Baptist:  
Brethren: Miss Ruth Hunt, P.B. 191T, Bulawayo.  
British and Foreign Bible Society: Rev. M. W. Booth, P.O. Box 1081, Salisbury.  
Church of Central Africa Presbyterian: Miss M. Koekemoer, "Harmonie," McClhery Avenue, Eastlea, Salisbury.  
Church of Christ:

**Church of Sweden:** Miss A. Larsson, Musume, P.B. 3, Belingwe.  
**Dutch Reformed Church:** Rev. J. P. le Roux, Second Avenue, Waterfalls, Salisbury.  
**Free Methodist:** Mrs. Gwen Houser, P.B. 61, Fort Victoria.  
**London Missionary Society:** Miss W. P. Wenyon, London Mission, P.O. Mpopoma, Bulawayo.  
**Methodist (American):** Mrs. M. E. Culver, P.B. P.24, Umtali.  
**Methodist (British):** Rev. D. J. E. Salmon, P.O. Box 36, Shabani.  
**Presbyterian:** Rev. E. H. Thomas, P.O. Box HG 19, Highlands, Salisbury.  
**Salvation Army:** Capt. David Ramsay, P.O. Box 14, Salisbury.  
**South Africa General Mission:** Mrs. V. Reeves, Rusitu, P.B. Melsetter.  
**Southern Baptist:** Mrs. W. D. Lochard, P.O. Box 657, Gwelo.

# INDEX

|  |                     |
|--|---------------------|
| Addresses given at Conference ... ..   | 12-24               |
| Affiliations ... ..                    | 24                  |
| African Apostolic Faith Mission ... .. | 24                  |
| African Authors ... ..                 | 7                   |
| African Education ... ..               | 5, 6, 8, 10, 26, 36 |
| Bible Society ... ..                   | 11                  |
| Braille Literature ... ..              | 6                   |
| Capital Club ... ..                    | 25                  |
| Central Advisory Board ... ..          | 8, 36               |
| Church Sites in Reserves ... ..        | 25                  |
| Committees ... ..                      | 36-39               |
| Constitutions ... ..                   | 30, 31              |
| Disciplines of Churches ... ..         | 25                  |
| Election of Officers ... ..            | 7                   |
| Evangelism ... ..                      | 4, 9, 28            |
| Executive Council ... ..               | 1, 4, 26            |
| Financial Contributions ... ..         | 26                  |
| Hassing, Rev. Per. ... ..              | 10                  |
| Home and Family Weeks ... ..           | 25                  |
| Ibadan Conference ... ..               | 11, 26              |
| I.B.R.A. ... ..                        | 8                   |
| I.C.C.L.A. ....                        | 27                  |
| I.M.C. ... ..                          | 25                  |
| Inyati Centenary ... ..                | 6, 26               |
| Kariba ... ..                          | 25                  |
| Lands Committee ... ..                 | 38                  |
| Literature Committee ... ..            | 7, 27, 37           |
| Medical Work ... ..                    | 7, 28, 36           |
| Mission Farms ... ..                   | 29                  |
| Native Land Board ... ..               | 11, 29              |
| Pattern of the Church ... ..           | 25                  |

|                                       |     |     |     |     |     |     |     |     |      |     |
|---------------------------------------|-----|-----|-----|-----|-----|-----|-----|-----|------|-----|
| Public Statements                     | ... | ... | ... | ... | ... | ... | ... | ... | 6,   | 26  |
| Progress in Southern Rhodesia         | ... | ... | ... | ... | ... | ... | ... | ... | ...  | 11  |
| Rapid Social Changes                  | ... | ... | ... | ... | ... | ... | ... | ... | ...  | 9   |
| Religious Tracts                      | ... | ... | ... | ... | ... | ... | ... | ... | ...  | 28  |
| Resolutions                           | ... | ... | ... | ... | ... | ... | ... | ... | 32 - | 35  |
| Separatist Churches                   | ... | ... | ... | ... | ... | ... | ... | ... | ...  | 11  |
| Shona Bible                           | ... | ... | ... | ... | ... | ... | ... | ... | 5,   | 11  |
| Sunday Observance                     | ... | ... | ... | ... | ... | ... | ... | ... | ...  | 28  |
| Sunday Schools                        | ... | ... | ... | ... | ... | ... | ... | ... | 8,   | 10  |
| S.S. Correspondents                   | ... | ... | ... | ... | ... | ... | ... | ... | 38,  | 39  |
| Thanks                                | ... | ... | ... | ... | ... | ... | ... | ... | ...  | 12  |
| Urban Problems                        | ... | ... | ... | ... | ... | ... | ... | ... | ...  | 21  |
| Van der Merwe, Dr. W. J.              | ... | ... | ... | ... | ... | ... | ... | ... | ...  | 10  |
| Visual Aids                           | ... | ... | ... | ... | ... | ... | ... | 8,  | 26,  | 27, |
| Voting Members                        | ... | ... | ... | ... | ... | ... | ... | ... | ...  | 3   |
| World Council for Christian Education | ... | ... | ... | ... | ... | ... | ... | ... | ...  | 8   |
| World Council of Churches             | ... | ... | ... | ... | ... | ... | ... | ... | ...  | 25  |
| Young Farmers' Clubs                  | ... | ... | ... | ... | ... | ... | ... | ... | ...  | 6   |
| Youth Leadership                      | ... | ... | ... | ... | ... | ... | ... | ... | 10,  | 25  |



SOUTHERN RHODESIA MISSIONARY CONFERENCE.

Caledonian Hall, Umtali  
8th - 11th September, 1950.

AGENDA

FRIDAY, 8th SEPTEMBER

(Joint Sessions with African Missionary Conference)

Morning Session

- 10.00 -- Devotions - Rev. E. L. Sells.
- 10.30 -- Opening Ceremony - The Honourable, the Minister of Finance, Mr. E. F. Whitehead.
- 11.00 -- Interval.
- 11.15 -- Presidential Address - Rev. St. John Evans.
- 12.00 -- Announcements and Tabling of Notices of Motion.
- 12.15 -- "The Amsterdam Conference" -- An Introductory Report - Rev. H. Carter.

Afternoon Session

- 2.15 -- Roll Call of Voting Members.
- 2.30 -- "Religious Freedom" I - Bishop H. C. Northcott.
- 3.15 -- "Religious Freedom" II - Mr. Eric Tikili.
- 4.00 -- Executive Meeting.
- Evening A Public Reception for the S. R. Missionary Conference will be held at 8.15 p.m. in the Caledonian Hall.

SATURDAY, 9th SEPTEMBER

Morning Session

- ✓ 9.00 -- Devotions - Brigadier A. W. Pallant.
- ✓ 9.30 -- Minutes and Notices of Motion.
- ✓ 9.45 -- "Emergence of Separatist Churches" I - Rev. A. J. Haile
- ✓ 10.10 -- "Emergence of Separatist Churches" II - Rev. E. M. Mula
- ✓ 10.35 -- Discussion Period.
- ✓ 11.00 -- Interval.
- 11.15 -- ✓ Report of the Executive - Secretary.
  - ✓ Report of Orthography Committee.
  - Medical Topics and Questions.
  - Announcements and Tabling of Notices of Motion.

Afternoon Session

- 2.15 -- ✓ "Deeper Theological Teaching Among Our People" I - Dr. W. J. van der Merwe.
- 2.45 -- ✓ "Deeper Theological Teaching Among Our People" II - Rev. Fr. Reginald Smith, O. R.
- 3.15 -- ✓ Discussion Period.
- ✓ 4.00 -- ✓ Report of Standing Committee of Joint Conference.
  - ✓ Women's Meeting -- Convener - Mrs. J. S. Marsh.

SUNDAY, 10th SEPTEMBER

Morning and Evening -- Members free to attend respective Divine Services.

- 3.00 p.m. -- United Fellowship Service -- S.R. Missionary Conference and Umtali Churches - Bishop N. S. Booth, speaker. (Place of meeting to be announced.)

MONDAY, 11th SEPTEMBER

Morning Session

- ✓ 9.00 -- Devotions - Rev. A. H. Albrektson.
- ✓ 9.30 -- Minutes and Notices of Motion.
- 9.45 -- Lobolo and African Christians - Rev. W. W. Anderson. Education Topics and Questions.
- 11.00 -- Interval.
- 11.15 -- Revision of Missionary Conferences Constitutions. Business: ✓ Financial Report, ✓ Election of Officers, Date and Place of Next Conference, Votes of Thanks.

CONFERENCE CLOSING AND DISMISSAL.

1. The Church: Christ-centered  
Body Christ  
a. Transformation, vitality  
b. Fellowship  
c. Holy Church-in Christ  
d. Church Membership:  
Conversion, Sacrament

2. Spiritual Growth.  
Not Brick, but Body  
Growth, not appearance.  
Perfection of Body

3. Missionary task to teach  
theology.

Smith



**Conference**  
**with**  
**Dr. John R. Mott.**  
**Bulawayo, 1934.**





# **CONFERENCE OF MISSIONARIES OF S. RHODESIA**

**WITH DR. JOHN R. MOTT.**

**BULAWAYO, 19th - 20th May, 1934.**



To many missionaries labouring in S. Rhodesia it was a great disappointment to learn that Dr. John R. Mott, Chairman of the International Missionary Council, on his visit to South Africa, would be able to give S. Rhodesia only two days. It had been hoped that Dr. Mott would be able to conduct at least two Conferences in S. Rhodesia - one in Salisbury and the other in Bulawayo. Previous commitments, however, in the Union of South Africa on the one hand, and in Belgian Congo on the other, made it impossible for Dr. Mott. to his great regret, to visit Salisbury and give S. Rhodesia the time he would have liked to give it.

The time too at his disposal was most inopportune, falling, as it did, during the week-end of Whitsuntide. Nevertheless, thanks to the offer of some financial assistance from Dr Mott. for those engaged in missionary work furthest away from Bulawayo, and thanks to organisation and publicity, it was possible for between 60. and 70 missionaries and a few others, representing, by at least one member, every single Society affiliated to the Southern Rhodesia Missionary Conference, to discuss matters of tremendous importance to the great cause.

The meeting took place in the Wesleyan Hall, which had been suitably prepared by the Arrangements Committee appointed beforehand by the Executive of the Southern Rhodesia Missionary Conference. In the regrettable absence of both the President and the Vice-President of the Missionary Conference, the Rev. Herbert Carter, Chairman of the Arrangements Committee, introduced and warmly welcomed Dr Mott. who thereafter took the chair himself, conducting the

meetings on the open forum plan, a feature of which is the free discussion of the subject in answer to certain leading questions put by the Chairman. The Secretary of the Southern Rhodesia Missionary Conference acted as the Secretary of the meetings pro. tem. Thanks is also due to the kind Ladies who so generously provided refreshing tea in the morning and the afternoons.

In a preliminary small group meeting it had been decided that the subjects of Evangelisation, Christian Education, and Co-operation would be discussed, and small Committees were appointed beforehand to collect, collate and formulate the information emerging from the discussions. The Committees spent several strenuous hours on Saturday evening in formulating the "findings", and the most momentous meeting was that of Sunday afternoon when the whole Conference discussed the findings, altering them where necessary, until they were adopted unanimously in the final form given below.

The spirit pervading the meetings was one of tremendous earnestness. Everybody was vividly conscious of the fact that live issues were being dealt with, and that subjects were being discussed that were absolutely vital. It was the earnest desire of the Conference that these Findings should not only be reported to the Southern Rhodesia Missionary Conference, but that that Conference be asked definitely to follow up the suggestions, and act along the lines indicated in the Findings.

On the Sunday Evening Dr. Mott addressed a large public gathering, painting in glowing terms a picture of the present world situation in the light of his extensive travels during almost forty years. It was, Dr Mott said, a time of unprecedented opportunity, urgency and danger, and yet, in spite of that, the dominant note throughout the inspiring address was one of undaunted optimism and hope, because the speaker believed firmly in Jesus Christ, the Central Figure of the ages, who had opened the door of hope to the human race.

A. A. Louw Jnr.  
Secr. S. R. Missionary Conference.

# FINDINGS OF THE CONFERENCE

## EVANGELISATION.

---

### I. Neglected Areas.

The following geographical areas are those reported to the Conference as being without any or adequate evangelistic occupation:-

Zambesi Valley, Sebungwe District, the district between Lonely Mine and Wankie, the area between the Limpopo and Gwanda, and fifty miles south, and the Northern part of the Western Border (bordering on Bechuanaland).

We, therefore, recommend that a small committee be appointed to gather facts concerning:-

- (a) Population of these areas.
- (b) Such mission work as does exist.
- (c) Societies operating in contiguous areas.
- (d) The likelihood of advance by such societies in any such areas.

These findings to be reported to the Missionary Conference with a view to an attempt to arrange for the evangelisation of these sections in the immediate future.

We would urge that continued attention be given by the International Missionary Council to the situation in the Territory of the Mozambique Company in Portuguese East Africa, where so far Protestant Evangelistic work has proved practically impossible. We understand that an attempt is being made through Portuguese Agency to deal with the situation, and urge that this be closely watched and strengthened in every possible way.

## 2. Neglected Groups.

There seems to be no attempt in being to evangelize the small but influential Asiatic and other groups, also the group of Bushmen on the Western Border; and further, that insufficient attention is given to the evangelisation of the older native people who are not influenced through the schools

## 3. Increased Effectiveness of Present Evangelistic Forces.

---

- (a) We recognize as the ideal that every church member should be a soul winner and to that end recommend that candidates for Church membership be expected to pledge themselves definitely to personal evangelism, whether by witness, intercession, and other means.
- (b) We recommend that the possibilities of voluntary service be further explored, and that the methods of such service now in use in each denomination be considered by all. To this end a committee should be appointed to collect and collate this information and present it to the Southern Rhodesia Missionary Conference.
- (c) We recognize that many youthful teachers are unable to take charge of evangelistic work, and recommend that wherever necessary and possible, Native evangelists should be set aside for this work and should have no school responsibility, excepting for definitely religious work.
- (d) Realizing the loneliness of many Native workers on their stations, we recommend the holding of retreats where in fellowship with other workers the spirit of evangelism may be rekindled.
- (e) Where men are to occupy the position of Teacher-evangelist, we recommend that they should receive one year of intensive training in evangelism, and that this should be preferably their final year.
- (f) We urge that the presentation of Christ in the schools and elsewhere must be of such a nature that it brings youth and others to the point of decision and action

## CHRISTIAN EDUCATION.

---

1. We consider that the **primary aim in Christian Education** is the fullest possible development of Christian Character through a well-balanced growth in spirit mind and body. This desired development is only possible when both teacher and pupil have been led into living personal fellowship with God, through Christ, and Christlike relationship with men; this necessitates the inculcation of a high ideal of sacrificial service.

2. We consider that the **essential qualifications of a teacher** are a deep religious conviction leading to a Christian habit of life, and a high sense of vocation. In pursuance of this purpose we would urge that in the selection of candidates for training we definitely seek for those whose Christian character gives promise of developing those qualities.

3. It is our conviction that the **true measure of a teacher's work** is its effectiveness in the home and community, as well as in the changed lives of the pupils.

4. We urge that the value of the **correlation of the best elements in native culture** with Christian influences should be emphasised in all our work.

5. We submit that the maintenance of the **Mission school with State aid**, where required, is the policy best calculated to fulfil the Christian purpose, under present conditions, and those that are likely to exist for many years to come.

6. We urge that serious conversations be immediately begun between missionary bodies and the government with a view to the establishment of a **Union Institution in Southern Rhodesia**, to provide for the higher education urgently called for by students who have completed the existing courses.

7. In order to secure the maximum **effectiveness in Religious Instruction** we affirm the paramount importance of :-

- (a) The training given in the methods of Religious Instruction.
- (b) The preparation and adoption of a suitable graded syllabus of Religious Instruction,
- (c) The correlation of this Religious Instruction with Sunday Schools, classes of preparation for Church membership and the religious needs of the community.

8. We would record our conviction that every contact between the Missionary or other Christian worker and any part of the Native community provides an opportunity for **deepening the living, personal fellowship with God and man**, which is the main purpose of missionary work.

#### **CO OPERATION.**

---

1. We are deeply conscious of the urgent need and immediate possibility of greatly **increased co-operation between bodies of Christians** who are not yet ready for closer doctrinal or organic union.

2. We believe that **mutual intercession** between those who are seeking to live in Christ can jeopardize no man's principles, and suggest that a brief statement of special needs of every group represented on the Southern Rhodesia Missionary Conference be issued periodically, to give all members opportunity to pray with greater understanding and desire for one another. It is impossible to ignore Christ's own emphasis on the world-winning power and witness of oneness amongst His people.

3. We believe that **mutual consolation and co-operation in matters of discipline** are supremely important to our dealing with sou's.

4. We believe that any religious body knowing itself unable to occupy a particular zone effectively should, in faith, give **unrestricted opportunity** to some other body.



We earnestly suggest further:-

5. That in order to co-operate more directly and actively in world missionary movements the Southern Rhodesia Missionary Conference be urged to seek **affiliation with the International Missionary Council** and that in conformity with the action of other territories the Southern Rhodesia Missionary Conference be asked to approach similar bodies in N. Rhodesia and Nyasaland with a view to possible joint representation on the International Missionary Council, if it be found desirable.

6. That the Southern Rhodesia Missionary Conference be urged to give **more prominence on its agenda to co-operation** in such vital matters as Evangelism and other distinctly spiritual movements, and its Executive be requested to give more attention to those questions during the periods between the Conferences.

7. That a greater measure of **co-operation** be encouraged **between Europeans and Africans** in their work for the salvation of the African race.

8. That to ensure a Christian background to Native life, there should be the closest **co-operation in maintaining our whole Native Educational system** on a definitely Christian basis.

9. That to ensure Christian leadership, for all African movements, the possibility of a **Union Native College**, with a markedly Christian atmosphere, should be explored.

10. That there be closer **co-operation in social work** and in the combatting of social evils, especially the degradation of Native women and girls in town and mine areas.

11. That the pooling of resources in the **production of Native Literature** and school books be seriously considered.

12. That informal and **unofficial round-table gatherings** for the serious discussion in a friendly, courteous and Spirit-controlled atmosphere, of those things which tend to keep us apart, be definitely promoted.

## LIST OF MEMBERS PRESENT.

---

### **Anglican Church.**

The Ven. Archdeacon A. M. Mylne,  
Col. Brady M. P., Mr. de Bois Winslow.

### **American Board.**

Mr. S. J. Curtis.

### **Brethren in Christ.**

Rev. and Mrs. H. H. Brubaker, Rev. and Mrs. H. J. Frey, Rev. and Mrs. W. O. Winger, Rev. and Mrs. L. B. Steckley, Rev. R. H. Mann, Misses Sadie Book, Mary Brenaman, Lois Frey, Anna Wolgemuth, and Mary Kreider.

### **Church of Christ.**

Mr. and Mrs. F. L. Hadfield.

### **Church of Sweden Mission.**

Rev. and Mrs. V. R. Rickland, Rev. and Mrs. J. Othenius, Rev. G. A. Bernander, Rev. and Mrs. A. H. Albrektson, Dr. N. Tilander, Mr. and Mrs. S. Frederiksson, Miss A. Svensson and Sister E. Person.

### **Dutch Reformed Church Mission.**

Rev. and Mrs. A. A. Louw Snr., Rev. G. S. Murray, Rev. H. W. Murray, Rev. H. C. Hugo, Rev. A. A. Louw. Jr. Dr. and Mrs. M. H. Steyn, Mr. T. H. Barnard and Mr. G. Goosen.

### **London Missionary Society.**

Rev. and Mrs. W. W. Anderson, Rev. C. E. Seager, Mrs. Neville Jones, Misses Huntley, M. Hudson, and I. Ross, and Miss Lawson.

### **Methodist Church.**

Rev. H. Carter, Rev. G. H. B. Sketchley, Mr. Tregidgo, and Miss Lince.

**Methodist Episcopal Church.**

Bishop Johnson, Rev. H. I. James, Rev. E. Sells.

**Salvation Army.**

Lt. Colonel A. and Mrs. Moffat, Major Bentley and Major Ellis.

**Representing the Native Missionary Conference.**

Rev. T. D. Samkange (Methodist), and Evangelist Tshiminyanya (Presbyterian.)

**Visitors.**

Mr. H. C. Finkle, Inspector of Native Schools  
Mr. O. H. McCowen, Chairman of the Overseas Committee of the English National Council of Y. M. C. As.











